

In Pursuit of Culturally Responsive
Evidence Based Special Education
Pathways in Aotearoa New Zealand:
Whaia ki te ara tika

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Canterbury in fulfilment of the
requirements for the degree of
Doctor of Philosophy in Education

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Dedications

To my Tāua,

Rosalyn Morehu Paaka.

Te hākui rangatira o te whānau.

To my father,

John Welford Bateman.

A role model and an inspiration. You always believed in me.

To my daughter,

Elizabeth Lee.

He mapuna, tāku tamahine.

Attestation of Authorship

I hereby declare that this submission is all my own work and that, to the very best of my knowledge and understanding, it contains no material previously published or written by another person, nor any material which has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

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Abstract

This thesis seeks to acknowledge the issues and challenges, as well as the opportunities and successes that continue to present for Māori learners accessing special education services in Aotearoa New Zealand. Year after year, strategic educational documents, policies and services are revisited, reviewed or restructured in order to effect a series of considered and realistic responses that are able to address the inequities that perpetuate for Māori learners. Discussions and debates specific to *what* needs to change, *how* this should be done, and *who* has the authority to decide, continue to be had. Perceptions vary between interested groups about the relevance and appropriateness of much of the research evidence that is drawn on to inform special education policy and practice directions for use with Māori learners.

This research study investigates two key special education constructs; *culturally responsive practice*, and *evidence based practice*. The overall aims are to ascertain what Māori perceive to be the key components that comprise both of these individual terms; to determine if (and how) they are dissimilar or synonymous terms from a Māori perspective; and, to understand how these perceptions differ or are in tandem with special education (western) thinking. It is argued that these terms are regularly defined for Māori by non-Māori, without input or consultation from the former, and that this (in effect) perpetuates a cycle of special education service provision that is unable to respond adequately to, or connect culturally with, Māori realities.

The scene is set wherein a three-circle evidence based practice framework that has been adopted by special education is used (in tandem with the Māori concept of *mana*), as the structure for selecting the research participants; all of whom are Māori / Māori affiliated. It is my contention that a range of Māori perspectives that are reflective of all of the three types of evidence that special education acknowledges is a worthy starting point for determining parallels and distinctions. From the three evidence domains of *research*, *practice*, and *whānau*, 18 leaders share their respective and collective knowledge, expertise, thoughts and wisdom about the two key constructs. What transpires throughout this study is the emergence of six strong components that are unanimously privileged by these leaders as critical to culturally responsive evidence based special education practice for Māori tamariki and whānau. These components are then drawn on to uncover a range of kaupapa Māori frameworks that are reflective of the participants' discourses.

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CHAPTER ONE

Te ohonga ake i taku moemoeā,
Ko te puawaitanga o ngā whakaaro

I awoke from my dream,
To the blossoming of my thoughts

1. TIMATANGA KŌRERO: INTRODUCTION

1.1 DEFINING THE RESEARCH PROJECT

The aim of this research is to determine the key components of culturally responsive evidence based special education practice for the indigenous (Māori) people of Aotearoa¹ New Zealand. An underlying debate that drives this thesis is the contention that many conventional perspectives about culturally responsive evidence based practice are incongruent with perspectives that are held by Māori. The ultimate goal of this study is to inform special education policy and practice, with a view to enhancing the social and educational outcomes that are achieved by Māori learners who are referred for special education support.

A cursory deliberation of the literature in the fields of both culturally responsive pedagogy, and evidence based practice in special education reveals a growing body of research and literature that encapsulates a range of theoretical perspectives, speculative statements, and analyses of research results. While these may indeed serve to challenge and inform policy-makers, practitioners and others who are in positions of influence in special education, there is ongoing concern that competing perspectives about what constitutes 'evidence', and what comprises 'cultural responsivity' may continually stultify any attempt to address

¹ Aotearoa, the original (indigenous Māori) name for New Zealand, literally means 'land of the long white cloud'. In 1642 Aotearoa was named New Zealand, after the Dutch seafarer (Abel Tasman) became the first European to sight these lands. Throughout this thesis, either or both names will be used depending on the historical context being discussed.

the inequities that continue to exist for Māori in terms of special education services, and educational achievement. These competing perspectives, coupled with hegemonic policies, systems and processes, and the privileging of western over indigenous Māori epistemology, create a default setting that perpetually relegates culturally applicable information and evidence to the margins, thereby rendering it powerless, despite its relevance, validity or potential to inform (Tooley, 2000).

Māori students and their whānau (family) in Aotearoa New Zealand are entitled to receive culturally responsive, evidence based and effective special education service provision. Their entitlement is enshrined within a wide array of strategic and legislative documentation. Firstly, broader obligations derive from our nation's founding document, Te Tiriti o Waitangi 1840 (The treaty of Waitangi), Article 23 of the 1989 United Nations Conventions on the Rights of the Child (UNCROC, 1989), the Health and Disability Act 1984, the New Zealand Bill of Rights Act 1990, and sections 21 and 57 of the Human Rights Act 1993.

Secondly, many more obligations specific to education are also perfunctory within the Department of Education School Charter Framework (Department of Education, 1989), Section 8 of the Education Act (Ministry of Education, 1989a), the National Education Guidelines (Ministry of Education, 1989b), the National Administrative Guidelines (Ministry of Education 1989c), the Privacy Act 1993, Te Whāriki: The Early Childhood Curriculum (Ministry of Education, 1996a), the New Zealand Disability Strategy (Ministry of Health, 2001), the New Zealand Curriculum (Ministry of Education, 2007a), Ka Hikitia: the Ministry of Education Māori Education Strategy (Ministry of Education, 2008a), and more recently the Whānau Ora Framework (Ministry of Social Development, 2009).

Despite the abundance of legislative documentation, strategic plans, policy statements and guidelines that unanimously espouse obligatory responsibilities to Māori educational advancement, as well as the proliferation of literature and

research specific to the educational outcomes achieved by Māori, the evidence continues to mount which shows that disparities and inequities for Māori learners in all spheres of education continue to grow.

Paradoxically, there is evidence of both triumph and tribulation within the Aotearoa New Zealand education system. Hattie (2003) explains that in comparison to many education systems in the world, the top 80 percent of New Zealand students are high achieving and are performing at world-class standards. However, the bottom 20 percent of students (often referred to as the 'tail') are falling behind at a rate greater than any other country in the world. On the one hand this country appears to be producing world-class high achieving students, but on the other we have one of the greatest rates of disparity between those who experience educational achievement and those who experience educational disenchantment. Hattie, like many other educators in this country, expresses particular concern with regard to the educational experiences and opportunities of those students who reside in the lower five percentile: those most likely to be accessing special education services. Māori are disproportionately overrepresented in this cohort (Ministry of Education, 2011).

The interests of those described as the 'tail' must be placed at the forefront of educational research projects and evaluations; activities which not only probe into the issues that have contributed to this situation arising, but also illuminate particular strategies and approaches that may inform educators about how to be more responsive to Māori learners; strategies that actively enhance the educational opportunities and outcomes that may ensue for Māori. Part of the solution, according to Salmond (2003), will hinge on the focus questions that are posed at the outset of the pursuits, along with the meaning-making that will transpire in response to the information that has been gathered. Salmond also adds that research should illuminate Māori learners' educational aspirations; their perceptions, and their performance, and therefore needs to probe the particular strategies and approaches that may enable these aspirations to be actualised.

As alluded to above, the information age has certainly enabled special education practitioners to have greater accessibility to a plethora of diverse research and literature. This fact has coincided with increasing pressure being asserted on government funded service delivery sectors to provide services that draw from the most effective and up-to-date research, are timely and responsive, are more outcomes focused, and are fully accountable (Ferlie, Ashburner, Fitzgerald & Pettigrew, 1996; Hammersley, 2001; Mayne & Zapico-Goni, 1997). Within the Ministry of Education; Special Education (SE), and indeed the wider special education arena, increasing onus is being placed on practitioners to become critical consumers of research evidence; to discerningly evaluate and interpret the best available information - tempered with practitioner skill and experience - on a given topic relevant to their practice (Christiansen & Lou, 2001; Ministry of Education, 2005). It is incumbent on special education practitioners to actively consider the context within which the research evidence is gathered, as well as the context within which the research will be applied.

In recent years these latter contexts, particularly in relation to special education service provision, have demanded that a more authentic awareness of Māori knowledge, concepts, and values be espoused and drawn on, to inform and guide interactions (Ministry of Education, 2008a). Māori epistemology and pedagogy have been acknowledged by researchers and educators alike, as having integrity, and therefore being worthy of recognition (Durie, 1997). Kaupapa Māori philosophies have also informed and transformed various social, cultural, and community initiatives in health and education research. At the forefront of these transformations have been Māori whānau, hapū (sub-tribes), and iwi (tribes), each intent on revitalising, managing and retaining control over their own culture, destinies, research interpretations and understandings (Smith, 1995; Smith, 1999). As a result of the re-emerging renaissance for Māori, and a growing societal acceptance that change for Māori must occur, be accepted and owned by everyone, there is an increasing expectation that special education

professionals are able to appreciate and understand the significance of kaupapa Māori (Māori ideology, philosophy and principles) pedagogy and epistemology. Given that special education professionals are tasked with assessing and analysing the special education needs of Māori in order to shape the provision of culturally appropriate and responsive programmes and interventions, then this expectation is not at all unreasonable.

And so enters evidence based practice (EBP). Originating in medicine, EBP spread through the health sector in the early 1990s as a way to augment clinical expertise with the best available evidence, and to provide a systematic and judicious method for approaching casework (Bourke, Holden & Curzon, 2006; Holm, 2000). The basic premise of the approach is to provide clarity and assurance to clients that the assessment approaches, programmes and interventions that are implemented will result in the best possible outcomes. In the early to mid 2000s, EBP started to permeate the education sector in Aotearoa New Zealand, specifically SE, as one way of responding to the aforementioned increasing demand for accountability, and a concerted focus on managing for outcomes. SE practitioners are accorded the responsibility to use the most appropriate methods of assessment, and intervention with those who are referred for special education support. The challenge for practitioners is to ensure that the best evidence is considered through drawing from a combination of three types of evidence; those of research, practitioner judgement (skills and knowledge), and client participation (family wisdom and values).

The intention of EBP is to guide and support special education practice, by strengthening the link between research and practice; it is not intended to imply or promote a prescriptive, 'one-size-fits-all' tool or *modus operandi*. Ongoing concern however continues to be expressed amongst particular groups within SE that no clear or agreed definition has yet been applied to the term 'evidence', and a key query that continually arises is: 'What constitutes evidence – and who decides?' The fear is that until greater clarity is provided in this regard, there are

inherent risks in the application of EBP in terms of the appropriateness and responsiveness of assessment, analysis and programme planning for Māori learners and their whānau. The argument here is that the word 'evidence' may mean different things to different people, and differing interpretations appear to be influenced by a range of factors, including ethnicity, culture, worldview perspectives and life experiences.

So what are the competing perspectives in this regard? On one hand there are those who propose that a narrower and more prescriptive view of what constitutes evidence is essential (Davies, Nutley & Smith, 2000). Proponents of this perspective place a heavy and greater emphasis on research evidence as providing the exclusive foundation for EBP. They believe that this standpoint is not only correct but is more likely to accurately define what is specifically needed to inform practice. The quintessence of this stance is that research knowledge is deemed to be the most valid and accurate, able to be assessed and interrogated objectively. Conversely, there are those who declare that a more descriptive and culturally-grounded interpretation of what constitutes evidence – one which acknowledges the significance of client voice and worldview perspectives, as well as the importance of practitioner judgement, experience, reason, intuition and local knowledge (Hammersley, 2001) – needs to be more fully embedded in an EBP approach. Advocates of this latter viewpoint declare that the effectiveness of any practical action usually depends not just on *what* is done, but also on *how* it is done, *by whom*, *with whom*, and *when*. This is in tandem with the views of Holm (2000), who posits that research evidence must complement and augment (not totally replace) the many other forms of evidence which contribute to decision-making and guide practice. Other scholars go further by suggesting that subjective action and thought should not be dismissed as relevant forms of evidence or influence; a view that is regularly reiterated and propounded by many indigenous scholars (Aluli-Meyer, 2008; Cajete, 2000; Kawagley & Barnhardt, 1997; Marsden, 2003; Smith, 1999). This is succinctly espoused by Hammersley (2001) who believes that the process of defining what constitutes

evidence will be forever fraught with difficulty should the privileging of particular research evidence over evidences from other sources result.

The ongoing debates that continue to surround the EBP approach may emanate from belief systems that appear to be talking past each other (Metge & Kinloch, 1984); beliefs about knowledge, beliefs about evidence and beliefs about pedagogy. This also highlights the reality that particular terminology – why it is used, how it is used, and how it is interpreted – is able to have a great deal of influence and control in zones where knowledge, research, policy and practice pervade, and indeed intersect. Slee (2001) draws attention to the dangers of government organisations using default vocabulary whereby public discussion is reduced to co-opted terms and buzzwords which assume an agreed meaning. According to Slee, the use of enigmatic phrases has invaded and taken over education discourse. Notions of discursive control are also explored by Watson (2003) in his book entitled; *Death sentence: The decay of public language*. Watson, a former speech writer for the Australian Prime Minister, The Hon. Paul Keating, espouses a slightly more ominous intention behind what he believes to be the restriction on noteworthy debate through the atrophy of language. Watson (2003) declares that: “This kind of writing is now endemic: it is learned, practised, expected and demanded” (p. 15).

In people-focused domains, such as in the areas of social development, justice, health and education, the power of the word is profound, as very often particular words and phrases are adopted within these contexts to drive new and targetted strategic directions and initiatives. It is important, therefore, that those who promote the use of topical words and phrases in people-focused domains are able to verify that what is intended to be captured and expressed is understood by, and makes sense to, all those for whom they are targetted. It may be useful to reflect upon the following (or similar) questions, prior to selecting particular words and phraseology:

- What concepts and ideas are we attempting to impart?
- How can we be sure that what is intended to be expressed is captured?
- Do they reflect a broad or a narrow perspective?
- How might interpretations vary between and across various groups?
- May their use result in the subjugation of particular cultural groups or cultural knowledge?
- How might we engage cultural groups in the selection of the most relevant and meaningful terms?

By way of an example, the term *cultural intelligence* (abbreviated to 'CQ') started to appear in the education sector in early 2012. Informal discussions with others around that time indicated that different interpretations as to the meaning and purpose of this expression were emerging. This research study did not set out to examine that particular term, but instead focused on the constructs of *evidence based practice* and *culturally responsive practice*; phrases that remain at the forefront in SE, and conduits through which the organisation's policy goals and strategic visions are promoted. However both are able to take on a different and distinctive relevance for particular cultural groups, and in particular contexts. This research study set out to explore both of these terms (as constructs) as they are used in SE, and to unpack what they may mean to and for Māori.

The EBP framework currently in use in SE was developed in 2005 by Bourke, Holden and Curzon, (see Figure 1.1 below). This framework was used to guide the research focus and also the participant selection in order to determine **Māori perspectives** about the key components of 'cultural responsiveness', and to understand how Māori perspectives about 'evidence' are interpreted. The overall intention of the research was to discover what EBP and cultural responsiveness actually mean to Māori, and to also determine how these constructs are similar or different, from a Māori perspective. This study also investigated the extent to which evidence based approaches to special education practice make a

difference when predicated on an awareness and knowledge of mātauranga Māori (Māori knowledge), biculturalism, social justice, and equity.



Figure 1.1: Evidence Based Practice (EBP) Framework
(Bourke et al., 2005)

1.2 SITUATING THE RESEARCHER

As I embarked on my doctoral studies, I pondered how I might gather my research data; the people, the processes. I reflected on the fact that I am Māori, that my topic was Māori-specific, and that my research participants were to be of Māori heritage and affiliation. As mentioned previously, the research focuses on determining the key characteristics of what comprises culturally responsive evidence based special education practice – as defined by Māori as participants in and contributors to these services. I wanted to hear the 'voice' of Māori within the research paradigm; to facilitate (through our respective and collective whakapapa (heritage / genealogy) connections, a pathway of self-determination

for Māori within a space where kaupapa Māori approaches to the research paradigm would reign.

Prior to, throughout, and even subsequent to my doctoral research activities, it became increasingly clear to me that several factors had collaborated over time in terms of influencing the ‘why, how, when and with whom’ I needed to interact as a researcher, as an inquirer. These factors, informed by a cultural history passed on through whakapapa, have had an enduring influence on how I continue to think, feel and behave. These cultural imperatives that derive from kaupapa Māori (none of which were scripted, but were rather unspoken and innate) required me to initiate, approach and interact in the research in particular ways; ways that spoke of my intent, my integrity my expectations, and my obligations.

Upon further reflection, it became clear to me that three cultural imperatives actually cleared a smooth pathway for me; one which facilitated the opening of doorways, and enabled the connections and relationships that had already been established in other contexts to propel and enrich the research journey. The seemingly parallel yet interconnected cultural imperatives – those of whakapapa, mihi whakatau (a process of initiation and welcome), and whanaungatanga (building respectful relationships) – have conspired together more by coincidence than by design throughout my life’s journey. They defined and informed my cultural, familial and relational socialisation experiences in my early years within my whānau, throughout my learning and education (as modelled by my parents), and ultimately into my life as an adult.

The journey began even before I was born, through the treasures and legacies handed down to me through my whakapapa. My Tāua (grandmother) raised my mother (her eldest child) and three other daughters on our traditional whānau tūrangawaewae (the land where our family walks and belongs); a small piece of land on the South Island’s west coast – known to Māori as Te Tai Poutini (the

waters to the west). My Tāua was a strong and proud Māori woman who had been raised during an era when speaking te reo Māori (the Māori language) at school was a punishable offence. She commented to me in her later years that for her, being Māori growing up was *'something to feel a bit ashamed about at school, but not at home.'* As a consequence of this she did not teach her own children (which included my mother) how to speak te reo Māori for fear that it would have negative consequences for them at school and in later life. She did however speak te reo Māori to all of her mokopuna (grandchildren), as she clearly felt an obligation to pass on, within her whakapapa lines, some of the knowledges and legacies of her tūpuna (ancestors). We therefore grew up surrounded by the beat of our mother tongue, as most weekends were spent with her as we grew up. My Tāua was an innately spiritual woman, who was actually very proud to be Māori. Tikanga Māori (Māori protocols) were modelled and upheld in all interactions; it was our 'norm'. Protocols, for example, specific to how (and sometimes when) we were expected to welcome and host guests, take care of younger children, speak and show respect to our elders, prepare food, wash clothes, remove shoes, dispose of waste, cut hair, treat particular ailments, not ask questions. All of the protocols associated with the ways that these things were done were indeed our 'norm'; they were tikanga Māori, however we did not realise this until we were much older, and observed that there were other (western) ways of doing things.

We (my parents and siblings) grew up living in a small rural community of approximately 200 people, not far from our tūrangawaewae. My mother worked at home taking care of us all. Like our Tāua, she modelled compassion, care, humility and dignity, and her positive outlook was truly inspiring. Tikanga Māori continued to be modelled at home and infused throughout our interactions with whānau whānui (extended family), friends, and the community. Respect for others was (and still is) paramount. The school at which I started education in the early 1960s was a two-teacher full primary facility for learners aged five through to 12 years (known then as covering classes from Primer One through to

Standard Six). The roll remained fairly constant during my years at the school, hovering at around 40 learners at any one time. My father, who was the headmaster (later known as the principal) of the school during my entire time there as a learner, taught there for over 30 years in the senior classroom, which covered class levels from Standard One through to Standard Six. This equates to learners aged seven years (Year 3) through to those aged 12 years (Year 8). He engendered in me a desire and a passion to learn, to enquire, to give back to others, to problem-solve, and to be strong in my own identity.

As I reflect on the deeds of my father as a parent, a teacher and a principal during my primary school years, it is clear that he was indeed operationalising 'inclusion' within our family, and in our school; a notion back then that was not the norm and would certainly have been an extremely progressive stance for those times. As a school and community leader, my father embraced diversity and uniqueness. Learners in his classroom worked at their own level (known nowadays as 'personalising learning'), were given work that was relevant yet challenging to their learning needs but which also enabled them to experience success. He would use buddy teaching approaches (peer tutoring) whereby students would guide and support each other as and when required. Māori have always privileged this strengths-based approach to teaching and learning pedagogy; an approach known to Māori as *ako* where teaching and learning are reciprocal and distributed. My father was Pākehā (a New Zealander of European descent); his inclusive approach to *whānau* and the school community came very naturally to him. He believed in forging respectful and shared relationships with the parent community, and engendering a sense of trust whereby parents knew that they were welcome in the school and that their children were valued. I observed him placing a great deal of importance on the facilitation of *whanaungatanga*, and *mihi whakatau*, and I believe that these qualities were key factors in what drew my parents together initially.

Subsequent to leaving high school, I embarked on a primary school teaching career that lasted several years, before moving into the special education area, initially as a Resource Teacher: Learning and Behaviour (RTLB). This transition transpired by way of an opportunity that unexpectedly arose, but which fitted with a growing desire to work more closely with students at risk of suspension or exclusion from school. Working within a cluster of schools, RTLB are itinerate teachers who work as collaborative consultants alongside classroom teachers in classrooms to support learners aged from 5 to 14 years, who are experiencing moderate to high learning and/or behavioural challenges. RTLB are trained to support teachers to work ecologically by responding to a range of environmental components (including the learning curriculum) so that learning and behaviour can be managed inclusively within the classroom by the teacher. An ecological approach requires that perceptions of learning and behaviour, and how these are influenced, reflect a more holistic, and in-context, approach: for RTLB it means continually ensuring that learners are viewed as an integral part of a bigger picture. It posits that learning and behavioural outcomes for learners are dependent on a range of environmental and contextual variables, and that in order to enhance their educational outcomes and realise their potential, then these variables need to be identified, adapted and responded to within an inclusive setting. An ecological approach that focuses on strengths rather than deficits, identifies realistic and achievable goals and expectations, and engages whānau means that child-centred approaches are more likely to ensue (Ballard & MacDonald, 1998; Moore, 1998).

After two years in this role I assumed a position within SE as a Special Education Advisor, working almost exclusively with Māori students in the area of severe and challenging behaviour. SE provides a range of specialist services to three percent of the school age population who are experiencing high to severe learning, communication, behaviour, and/or health needs. SE specialists include special education advisors, cultural advisors, psychologists and therapists. There are 16 SE district offices nationally, situated within four regions across Aotearoa

New Zealand. After several years in that role, I assumed a national leadership position within SE as a Professional Practice Leader: Services to Māori (known as a Pouhikiahurea); a position that requires a focus on enhancing the cultural competency of SE specialists, as well as the cultural responsiveness of the organisation, in order to achieve better outcomes for Māori tamariki (children) with special education needs.

A dual responsibility and obligation that emerged for me in that leadership role was to advocate for Māori (both staff and clients) in order to achieve a more culturally responsive special education organisation that could provide culturally responsive evidence based services to Māori clients. This responsibility I undertook in the only way I that knew how: through kaupapa Māori protocols and processes, specifically through the three cultural influences mentioned earlier, those of whakapapa, mihi whakatau, and whanaungatanga. This included initiating, building and then drawing from the networks and relationships that I needed to establish with other Māori professionals within and beyond the workplace. These networks and relationships not only provided me with unwavering support and commitment within the context of the organisation, but have also remained well established and extended into other domains beyond work – including the research paradigm.

These connections continue to remain strong, and with that comes a genuine willingness and desire on my part (an inherent obligation based on expectation) to give back to other Māori if and when asked. Being asked to give back is tantamount to it being mandatory; being asked implies that you will agree to the request as you are perceived to be worthy and your skills deemed to be of value to the matter at hand. This obligation-expectation interface is what ties and bonds many Māori together in a common endeavour, which is to do the best thing to, for and with Māori (Durie, 1997). It mobilises and motivates Māori to work together, to support each other when asked, and to invest one's energy and time. At its most basic level, it is instigated by virtue of collective whakapapa, is initiated by way of mihi whakatau, and is maintained by upholding whanaungatanga.

Once ensconced in SE as the Pouhikiahurea, I became motivated to question, to challenge, and to seek out some form of redress for what I determined to be inequitable yet not insurmountable barriers for Māori learners and whānau who were receiving special education support. I started to question aspects of decision-making and autonomy specific to policy and practice – *‘Why are non-Māori determining and deciding what is best practice for Māori?’* – and notions of epistemology and hegemony – *‘Why is Māori knowledge continually marginalised and subjugated by non-Māori? Why is Māori knowledge continually deemed to be inferior to western knowledge?’* What had become clear to me was how Māori voice was persistently and consistently being silenced in decision making processes specific to the implementation of kaupapa Māori frameworks, programmes, and ways of working. Māori-preferred approaches continually needed to be litigated and justified by Māori to non-Māori as more appropriate for use with Māori, and needed to compete for space alongside western programmes and approaches sourced from overseas that were described as ‘evidence based’. In my Māori leadership role, I was tasked with promoting the cultural enhancement of western programmes and approaches for use with Māori at the expense of kaupapa Māori programmes that were known to be effective, but did not have an ‘evidence base’ as defined by non-Māori. I continued to struggle with this tension whereby western knowledge and evidence was privileged over Māori knowledge and evidence.

A further and more fundamental motivational driver for my decision to question and challenge the status quo came from knowing that my Tāua – through her own recounting - had not been able to achieve educational success ‘as Māori’ (Ministry of Education, 2008a), a vision being promoted by the nation’s Māori Education Strategy, known as Ka Hikitia, that was and still is a driving strategic document in the education sector. I felt aggrieved for my Tāua, who had recounted to her mokopuna stories about not only being punished for speaking te reo Māori at school, but being made to take elocution lessons throughout her

primary school years so she could 'talk more like an English person'. Elocution lessons required her to not only rote learn a long list of noted English poems and scripts, but to stand gracefully and with dramatic poise, and then enunciate them with particular intonation and modulation. I felt a compelling obligation to seek some form of reparation for the wrongs of the past. I was therefore driven to not only pose the difficult questions and identify particular issues and barriers to culturally responsive evidence based special education services, but to also be proactive in terms of searching for opportunities, offering alternative responses, and developing practical tools and protocols to support this vision. The cultural advantage of being Māori – of having whakapapa - also ensured a network of support (Māori) that was not able to be explicitly defined, but which has remained implicitly authentic and accessible to me because of my whakapapa. The network support mobilised because of the reciprocity and the connections that I (as Māori) had already established with other Māori.

And so was born my research topic, which is focused on defining the key components of what comprises culturally responsive evidence based special education practice **from the perspective of Māori**. This topic was propelled by a keenness to enable Māori to define what this looks like from their perspective – to hear Māori voice. My view was that many non-Māori were continuing to define what these constructs needed to be like for Māori, without ever asking Māori what they meant for them. Anecdotal evidence from whānau (as recipients of special education services) regularly highlighted the fact that service provision was not always culturally responsive at all, and that oftentimes they did not feel culturally safe or valued. Once again, the motivator for me was seeking redress, inclusion, equity and respect for the largely unheard voice of Māori – which not only included my Tāua, but also my younger sister who was consistently dually marginalised because of her ethnicity, and her special qualities and education needs.

My life's transition into the world of research, driven by the three cultural imperatives mentioned earlier in this section (whakapapa, mihi whakatau and whanaungatanga) have clearly impacted on me significantly during my pre-school, primary and secondary school years, and have subconsciously lead me along a pathway into teaching, itinerate teaching, Māori-focused SE roles, and Māori-focused teaching and research subsequent to leaving secondary school. These three imperatives will be expanded on more fully in chapter three. However in general terms, whakapapa refers to my own connections (through my Māori heritage / genealogy) to people and to place. It encompasses my relationship to the land, water, rocks, plants and animals, and to the people inhabiting the land – the tangata whenua. As Māori, we are linked physically and spiritually to the land, as it is the land through which we are connected to our ancestors and all of the generations that will come after us. In essence, whakapapa includes the place where we stand, and therefore it also includes my whānau whānui, and the influences of being raised in a family that chose to embrace and nurture, rather than reject and label, a treasured member of our whānau who was born during an era when the latter was the recommended course of action, specifically in terms of accessing a mainstream education. My parents saw strength and potential in their child, and opted to ignore the discourses of deficit that were being espoused to them by well-meaning medical professionals. They saw her whakapapa as a gift, and her uniqueness as something to treasure; they tapped into her potential and abilities, and rejected labels or words that placed a 'dis-' or a 'de-' in front of a virtue.

My parents' perspectives were clearly in tandem with a traditional Māori worldview understanding, whereby no distinction is made between people on the basis of their ability or disability; rather, everyone is special and regarded as unique in their own right. Kingi and Bray (2000) declare that negative environmental and sociable variables are ultimately more disabling to Māori than any physical, psychological or sensory impairment. Clearly my parents worked

hard to ensure that the environments and social contexts within which my sister would be engaging were not disabling in any way.

Mihi whakatau refers to the ways in which people come together; how the initial protocols of engagement are enacted and facilitated, how the terms of engagement are clarified, how connections are established and how trust and reciprocity is built between parties. Whanaungatanga refers to the importance of developing caring, inclusive and respectful relationships with others, something that was modelled so profoundly by my parents, both within and beyond our whānau. As a teacher, my father adopted a classroom pedagogy that focused on respect, care, inclusion, participation, and the engendering of positive relationships with and between all learners. The ethos extended beyond the school and classroom contexts and into the whānau / parent community.

Undertaking my doctoral research has been a challenging, inspirational and rewarding process. I regularly ruminate on this journey, and ponder all of the factors that have conspired and transpired before, during and after the research endeavours. As my thesis drew to a close I asked myself: *What were the key things that were influential and made such a positive difference?* and *Why has it been such a smooth process?* I realise that a large part of it has actually been as a result of my own worldview perspectives – the people and the events that informed, influenced and impacted on me in my formative years, as I was socialised, and continued to grow.

Throughout my research activities, it has been affirming to experience and observe the authority that cultural evidences are able to exhibit. Three cultural imperatives (evidences) have not only sustained the research journey, but have been noteworthy in procuring an outcome that merely started out as a vision. Whakapapa, mihi whakatau, and whanaungatanga are cultural evidences that have influence. As a Māori researcher, working from a kaupapa Māori research paradigm, on a topic that is Māori focused, and with participants who are Māori, then the requirement to model what is espoused is vital; to model culturally

responsive and socially responsible research methodology. When aspiring to 'walk the talk' when carrying out culturally responsive and socially responsible research with Māori, it is necessary to acquiesce and coalesce (Macfarlane, 2012); to align and to unify, via kaupapa Māori approaches; Māori ways of doing based on Māori ways of knowing.

1.3 RESEARCH FOCUS AND RESEARCH QUESTIONS

The research design employed in this study has drawn from the traditions of qualitative research methodology, and utilised a grounded theory inquiry approach (Glaser & Strauss, 1967; Strauss & Corbin, 1990). Qualitative research methodology was chosen, as it aligned perfectly with the Johnson and Christensen (2000) description of qualitative research being that which explores people's experiences, behaviours, and feelings. Grounded theory inquiry as an approach to undertaking qualitative research was chosen as it is a problem-solving undertaking which focuses on understanding action from the perspective of the human agent (Haig, 1995). The general goal of grounded theory inquiry is to construct theories from the research data in order to understand human experiences. The research design and approach were underpinned and heavily influenced by kaupapa Māori theory and research methodology, which worked from the premise that the values, beliefs and favoured practices of te ao Māori (a Māori world, a Māori worldview) are valid and legitimate, and therefore need to guide the inquiry methods and approach. The significance of Māori language and culture, and the desire for Māori to have autonomy over their own cultural wellbeing were also embedded within this premise (G. Smith, 1992).

As Durie (1997) succinctly espouses, Māori knowledge has integrity; it has quality. The overriding intention throughout the research process therefore, was to uphold the integrity of Māori knowledge, evidence, language and culture by using the narratives of the participants to positively inform special education policy and practice. Bevan-Brown and Bevan-Brown (1999), contend that for special educational policies and practices to be more culturally responsive to and

effective for Māori, there is a need to incorporate Māori values and philosophies. Bishop (1996a) goes one step further by asserting that the solutions for Māori are not located within the culture that has traditionally marginalised Māori; rather, the solutions are located within Māori culture itself.

The research study explored two main research questions:

1. SE promotes the concept of *culturally responsive services*: What are the key components of culturally responsive service provision for Māori?
2. SE practice uses an *evidence based practice* approach. Based on the three circles framework, what are the key considerations in making this framework relevant for Māori?

A third question was included as a supplementary focus area, post the data-gathering and analysis. This question was used to shape a series of considerations that are able to be drawn on to inform special education policy and practice, with a view to further strengthening the organisation's capacity to provide culturally responsive evidence based special education services to Māori:

3. How might SE develop and co-construct policies and practices that reflect these key components, as identified by Māori?

1.4 THESIS STRUCTURE

This thesis comprises six chapters:

Chapter One: Timatanga Kōrero: Introduction – this chapter has set the scene for what is to come, by outlining the research purpose and intentions. It has also provided background to the research questions by locating both the 'problem' and the researcher within the context of the project. An outline of the forthcoming chapters has also been provided.

Chapter Two: Arotakenga Momo Tuhinga: Literature Review – this chapter provides a review of the literature pertaining to this study. A brief history of Māori education in Aotearoa New Zealand is presented to highlight the impact of key events over time, and how they have impacted in various ways on Māori today. Contemporary influences in education are explored in order to ascertain the effectiveness (or otherwise) of a range of initiatives in terms of responding to the educational inequity that has resulted for Māori in more recent times. A number of key research findings specific to Māori education, health and wellbeing are reported on, along with findings from other notable studies undertaken amongst indigenous communities internationally. Attention is drawn to the congruencies that exist between indigenous perspectives and narratives globally. Notions specific to culture, policy, EBP, inclusion, and reflective practice are also discussed in this chapter.

Chapter Three: Mātāpono me Tukanga: Methodology & Method – this chapter outlines the methodology and research methods that guided the study. This includes an outline of the ideology and features of qualitative research, grounded theory, and kaupapa Māori theory, and also describes how and why the participants were selected.

Chapter Four: Ngā kōrero e puta ake ana: Emerging messages – this chapter reports on the research that was undertaken, and introduces the key emerging messages that arose from the conversations and interactions that were had with the research participants.

Chapter Five: Tātaritanga / Discussion – this chapter discusses the key findings, and addresses the research questions outlined earlier in this chapter. Links have been made back to the literature that was reviewed in chapter two. A number of frameworks that are known to align to the cultural evidences and imperatives that have application for Māori in special education are introduced. A

treaty-based framework for cultural development in SE (*Te Pikinga ki Runga*) is also presented.

Chapter Six: Kupu Whakatepe / Conclusion; Future directions – this chapter presents a summary of the final conclusions, outlines the implications of this study including opportunities for further research in this area and beyond, and provides a series of considerations that SE are able to deliberate.

CHAPTER TWO

Ngā tapuwae o mua,
Mō muri

The footsteps of the past,
Inform the future

2. AROTAKENGA MOMO TUHINGA: LITERATURE REVIEW

2.1 INTRODUCTION

A conventional Māori belief is that in order to better understand the context of the present, it is necessary to journey through the past, and to consider how various activities and influences have contributed to the current status (Ihimaera, 1993; Mahuta & Ritchie, 1988; Mead, 2012). In terms of interrogating the provision of culturally responsive evidence based special education services for Māori in the 'here and now', we are compelled to review how education – including the provision of special education - has evolved throughout our earlier history; to explore indigenous Māori perspectives about ability, disability and special needs; and to review the more recent contemporary developments in education and special education.

This chapter will weave together a chronology of key events and phenomena, from traditional times through to the present, so as to lay down a whāriki (a woven flax mat) upon which to position a review of literature and narratives that are deemed relevant to this thesis, and are of significance to Māori.

2.2 HISTORICAL INFLUENCES: A REVIEW

Māori, as the indigenous people of Aotearoa New Zealand, retain oral histories that wholly recount and describe the settlement of these lands by Māori. From a kaupapa Māori perspective, these recounts do not seek to specify diminutive or

minute details that pinpoint place and time within a percentage point or nano-second. Indeed, there may be some subtle variances across iwi in terms of the exact pathway that was taken by Māori when coming to this land, however there is a commonly held belief amongst Māori that there was a migration to this country involving a fleet of canoes that originated from a mythical homeland known as Hawaiki.

2.2.1 THE BEGINNING OF A JOURNEY

Hanson (1989) reports on one commonly recounted version, which tells of Aotearoa being discovered in 925 AD by Kupe, a man from Ra'iatea in the Society Islands. In the middle of the 12th century, two settlers (Toi and his grandson Whatonga) arrived here from Tahiti, followed by a fleet of seven canoes (Tainui, Te Arawa, Mataatua, Kurahaupo, Tokomaru, Aotea and Takitimu) in around 1350, from Hawaiki, which was most likely Ra'iatea or Tahiti. After a stop in Rarotonga, the fleet arrived in Aotearoa, and the new migrants dispersed to settle in various parts of the country. Most Māori iwi trace their origins to one or another of the canoes that formed that great fleet.

According to Bellwood (1978), the earliest ancestors of the Māori are likely to have come from the Asian mainland thousands of years ago. Bellwood explains that they probably settled first in what are now Tonga (perhaps 1300 BC) and Samoa (1000 BC), and later Hawaii and the Easter Islands (500–600 AD), and Tahiti (600–800 AD). Sometime between 900 and 1000 AD, a fleet of seven canoes sailed in a south-west direction across the Pacific Ocean (Te moana-nui-a-Kiwa: 'The great sea of Kiwa') to Aotearoa. Archaeologists and linguists have attempted to confirm these Polynesian connections through artefacts, language linkages and similarities in mythology (Graham, 1997).

In late 2010, the reliability of Māori genealogies and oral histories were questioned by an Aotearoa New Zealand historian Dr Paul Moon, in a report in the New Zealand Herald (2010). Moon discussed a radiocarbon dating study that

could possibly suggest a much later time (between 1210 and 1385) of settlement. Dr Rawiri Taonui, a Māori academic and social commentator, challenged these suggestions and offered an affirmative stance for the authenticity of Māori oral accounts and evidences, and their ability to display a range of techniques for determining genealogy and history (Sunday Star Times, 2011). Taonui dismissed the presumption that Māori must continually litigate and validate oral evidence and traditional knowledge in order to be authenticated as a people. This is not only an example of Eurocentric hegemony in action, but it also indicates how two very diverse worldview perspectives elect to privilege different types of knowledge, and also choose to draw a different meaning from particular evidences.

These debates notwithstanding, upon arrival, Māori discovered that Aotearoa was unlike any other land settled by their ancestors, having large forests, swamps and even rugged alpine mountains in the south. Dramatic climate, flora, and fauna differences combined with the relative isolation of the Aotearoa islands led to the development of Polynesian-based Māori societies. These were almost entirely isolated from outside and foreign cultures until the arrival of European (chiefly English) traders in 1642, followed by the arrival of the British colonists in the early nineteenth century (1800s). Ongoing intercultural interaction was anticipated and prompted discussion amongst both peoples, with the aim of setting up agreements that fostered harmony between them.

2.2.2 A TREATY OF PROMISE

In 1840, a treaty, Te Tiriti o Waitangi (the Treaty of Waitangi), was subsequently signed between Māori and the British government (known as the Crown), which established Aotearoa New Zealand as a British colony, and paved the way for greater European settlement in this country. The Treaty signified a partnership requiring each of the partners to act respectfully, reasonably, and in good faith towards the other. As the founding document of this country, the Treaty guaranteed to Māori certain rights that would allow them to participate in the

governance of the nation, full partnership and access to the benefits available to Pākehā (the term now used for descendants of European settlers), and protection and promotion of their own tāonga (treasures). The Māori language and culture, epistemology and pedagogies, and what counts as knowledge (including how it is preserved, transmitted, utilised and evaluated) all qualify as tāonga, to be protected and promoted under the Treaty (Glynn, 1998a, 1998b; Walker, 1973).

Despite the guarantees that were pledged at the time of the Treaty signing, Māori suffered grievously from the process and impact of colonisation. This included exposure to disease, warfare, alienation from and confiscation of their land, loss of their language, and disruption to their cultural and social structures. In a period of 56 years (from the signing of the Treaty in 1840 through to the census of 1896), the settler population increased 35-fold, from just over 2,000 to 703,000. By comparison during that same period, the Māori population fell by 60 percent, from approximately 100,000 to under 40,000, resulting in them becoming a minority culture in their own homeland.

From the middle of the nineteenth century to the middle of the twentieth century, the Treaty continued to be extensively dishonoured. However, since 1975 legislation has increasingly enshrined Te Tiriti o Waitangi in modern national law, has resulted in the establishment of a tribunal (The Waitangi Tribunal) to adjudicate on claims by Māori against the Crown for Treaty breaches, and has seen the ushering in of a 'bicultural' perspective, although its implementation in specific areas of government policy has been somewhat fraught, spasmodic and at times even controversial (Sibley & Liu, 2004). Interestingly, a policy of 'multiculturalism' preceded any commitment to, or appreciation of, the concept of 'biculturalism', and these two contemporary cultural constructs – which will be expanded on in a subsequent section - continue to be keenly debated within various sectors of our society as having greater relevancy or urgency.

2.2.3 DISCOURSES OF DEFICIT: HISTORICAL MARKERS IN EDUCATION

What are some of the significant societal and legislative events that transpired throughout this country's history until the late 1980s? How did these events impact on Māori specifically? How did they influence the status and configuration of special education? Higgins (2004) asserts that "Special education is a product of vested interests and part of an education system that has failed to educate all students" (p. 2). This statement challenges us to review and examine the education system itself, and to explore some of the historical markers in education in this country; to ask how special education came to be, and why. According to Sheriff (2010), Māori children have predominantly received their education within an education system that has been, and still is, premised on western epistemology and pedagogy, and which has simultaneously labelled Māori students as under-achievers. Sherriff contends that this label has been ascribed to Māori based on a western construct or definition of achievement, developed through a monolingual and monocultural lens. Jenkins and Ka'ai (1994) believe that the repetitive nature of 'underachievement' has become so entrenched over time, that society has come to accept (or even expect) it as the 'norm' for Māori to fail.

Since the colonisation of Aotearoa New Zealand in the early 1800s, and the signing of the Te Tiriti o Waitangi in 1840, there have been a plethora of key historical, strategic and legislative contributors that have illuminated and attempted to redress the 'problem' of Māori educational underachievement throughout the decades. These documents have also contributed to the development and shaping of special education. Although not a complete list, the most prominent and memorable of these from the late 1870s through to the late 1980s include:

- 1877 – The New Zealand Education Act
- 1907 – The Education Amendment Act
- 1944 – Department of Education (*The Thomas Report*)
- 1961 – Report on the Department of Māori Affairs (*The Hunn Report*)

- 1962 – Department of Education (*The Currie Report*)
- 1966 – The Māori Education Report
- 1967 – The NZEI Committee on Māori Education Report
- 1971 – Department of Education (*The education of Māori children*)
- 1970 – National Advisory Committee on Māori Education (NACNE) Report
- 1974 – Māori Education: Policy Statement (*The Amos Report*)
- 1978 – Department of Education (*The Johnson Report*)
- 1989 – Education Act
- 1980 - National Advisory Committee on Māori Education (NACNE) Report
- 1982 - The NZEI Committee on Māori Education Report
- 1988 – Administering for Excellence (*The Picot Report*)

(Metge, 2008, pp 17-20; Jones, Marshall, Matthews, Smith & Smith, 1995, pp 70-74)

A broader perspective of the historical development for Māori as a result of these reports, reviews, and subsequent policy changes has been captured and expanded on in an article penned by Sullivan (1994). Sullivan outlines this development as being reflective of a journey through four distinct stages, namely:

- Assimilation
- Integration
- Multiculturalism
- Biculturalism

The *New Zealand Education Act* of 1877 marked the introduction of compulsory secular and free education for children aged between seven and thirteen years (Higgins, 2004). Despite the apparent inclusivity of this legislative document, some children were not included, specifically those who had a “temporary or permanent infirmity” (Mitchell & Mitchell, 1985, p. 7). Exactly 30 years later in 1907, the *Education Amendment Act* instigated the development of separate schools and classes for children who were defined as being ‘defective’: Mitchell

and Mitchell (1987) report on the thinking of that time, which described children as being 'feeble-minded':

...a child who, not being an idiot or imbecile and not being merely backward, is by reason of mental or physical defect incapable of receiving proper benefit from instruction in an ordinary school but is not capable by reason of such defect of receiving benefit from instruction in a special school or class. (p. 14)

From the early 1900s through to the early 1960s (during which time *The Thomas Report* of 1944 was published), state policies in general, and education policies in particular, were based on a liberal notion of assimilation (Brandt, 1986). Within the state school system in Aotearoa New Zealand, this was characterised by attempts to 'Europeanise' Māori children through excluding Māori culture from the syllabus (curriculum) and by banning - even punishing students for - the use of Māori language in schools. 1917 saw the advent of special classes, which remained popular through to the late 1950s. One particular policy approved in 1927 (Mitchell & Mitchell, 1985) stated that a child with an 'intellectual handicap' should attend a special school or a regular school that had a special class. It was also during this era (in 1907) that New Zealand became an independent dominion (self-governing overseas territory), however full independence came in two phases. In 1931 Westminster granted New Zealand the right to independence, but it was not until some 16 years later in 1947 that the New Zealand Parliament decided to accept the offer.

In the late 1950s, special classes were replaced by a tandem regular/special education system, which remained in operation through to the mid 1970s. In 1961 (just over 50 years ago) *The Hunn Report* was released, providing quantitative analysis of the educational and social disparities that were being experienced by Māori at that time. Several recommendations were proffered within this report to address these disparities, however one overarching aim was

the development of policies that would advance and encourage closer racial integration through inter-marriage and urbanisation. The perception at that time was that in order to save New Zealand society from the negative influences of Māori failure, it was necessary to integrate the Māori and Pākehā races, and therefore bring Māori into a modern society. According to Tooley (2000), the policy of integration represented an effort to continue the process of assimilation of Māori by concealing the asymmetry of social status between Māori and Pākehā. This is in tandem with the views espoused by Jones et al. (1995) who declare that for Māori in education, the policy of integration “...masked the realities of differential access, participation and outcomes...” (p. 176).

Hot on the heels of *The Hunn Report* of 1961, the Department of Education, released a further report known as *The Currie Report*, in 1962. Despite the assimilation policies that were being initiated across government sectors - including mastery of English, and an emphasis on practical, manual and labour-intensive subjects as opposed to the academic trajectory - Māori were becoming further relegated to the margins of disparity in society (Barrington, 2008). Explanations for these educational disparities were accorded to ‘cultural deficits’, ‘cultural differences’ and ‘racial deficiencies’ (Irwin, 1988; Walker, 1996), rather than to any structural or societal impediments that were continuing to compound for, and impact negatively on, Māori. A few years later in 1969, Forster and Ramsay espoused a ‘cultural deprivation’ theory, which fundamentally promoted the notion that in order for Māori to achieve in education and indeed society, they needed to shed the cultural factors that defined them as Māori. At that time, D. G. Ball (who was quoted in Forster & Ramsay, 1969) declared: that it is “...the ‘Māori-ness’ of the child which is the greatest handicap...” (p. 211). Yet another review entitled; *The education of Māori children* (Department of Education, 1971), described Māori cultural experiences and background as being ‘other than the norm’, by inference a deficit, and therefore an impediment to Māori achieving educational success.

In 1972 a policy of 'multiculturalism' emerged. This policy grew out of a preference to deconstruct and then reconstructing how the notion of 'cultural difference' was perceived and addressed (Sheriff, 2010). Whereas previously 'cultural difference' had been responded to through policies that aimed at masking and eradicating 'differences' (these being perceived as negative influences) in order to achieve 'oneness', the policy of multiculturalism attempted to acknowledge 'differences' by integrating Māori education into a broader and more dominant network (Jenkins & Ka'ai, 1994). Despite the fact that 'cultural difference' appeared to be being acknowledged in a more positive light within the education system, actions and activities were largely paternalistic and only served to reinforce a dominant cultural view which perceived Māori and Māori culture as different to the 'norm'. Essentially, Māori students were considered to be 'culturally different' (a perspective that resulted in 'othering') in their own homeland.

A progressive and notably controversial counter to the policy of 'multiculturalism' started to emerge in the early to mid 1970s, and has continued to gain momentum since the era of Māori activism that transpired during the 1970s. 'Biculturalism' as a concept was first introduced by Dr Ranginui Walker in 1973, to highlight the continued and growing educational underachievement of Māori children, and to enunciate the importance of Māori becoming familiar with their own culture and identity (Tooley, 2000). The introduction of biculturalism into the educational arena was in direct response to the policy of 'multiculturalism' – one which also promoted an ideology of 'one people', and which, according to Walker (1996), provided justification for not being responsive to the social, cultural and educational needs of Māori.

The egalitarian ideology of 'one people' failed to recognise the significance and uniqueness of Māori as the indigenous people of this country, perceived indigeneity to be of little value, and thus relegated Māori to a peripheral minority status alongside other cultural groups apart from the dominant majority (Pākehā)

culture (Simon, 1986). Being bicultural, according to Walker (1996) means understanding the values and norms of the other (Treaty) partner, being comfortable in either Māori or Pākehā culture, and ensuring that there is power sharing in decision making processes at all political and organisational levels. Clearly, there was, and continues to be, an implicit expectation for Māori to be bicultural, and operate in two often very different and parallel paradigms, however that expectation is not required of the other Treaty partner.

So why has the notion of biculturalism remained so important to Māori? How can biculturalism exist in a society that is also essentially very multicultural? Can biculturalism and multiculturalism co-exist? Must one exist at the cost of the other? The answers to these questions must surely have ramifications across the various sectors in Aotearoa New Zealand, where Te Tiriti o Waitangi is enshrined within policies and strategies, and is being espoused as a guiding tenet. According to Glynn, Macfarlane, Te Aika and Whyte (1998), a multicultural education perspective must be predicated upon the bicultural partnership that is embodied within Te Tiriti o Waitangi. This means that in order to operate within a position that is consistent with the Treaty, there is a need to relate to a bicultural and bilingual (and not a monocultural or monolingual) 'centre' or 'core', as well as to be cognisant of the multicultural nature of the Aotearoa New Zealand population (Macfarlane, Blampied & Macfarlane, 2011). This is in tandem with the views of Herbert (2010), who contends that the Treaty “has enabled two cultures – Māori and Pākehā – with distinctive histories, the opportunity to embrace mutual understanding and power sharing, and provides a functional framework for multicultural practice” (p. 108). Herbert contends that Te Tiriti o Waitangi is surely the strongest rationale for guiding practitioners’ professional learning and development, and effecting organisational responsiveness to Māori.

Figure 2.1 (below) provides a visual representation of how bicultural and multicultural positions that are consistent with Te Tiriti o Waitangi are able to co-exist. It highlights respective positions from pre-1840 through to the present day.

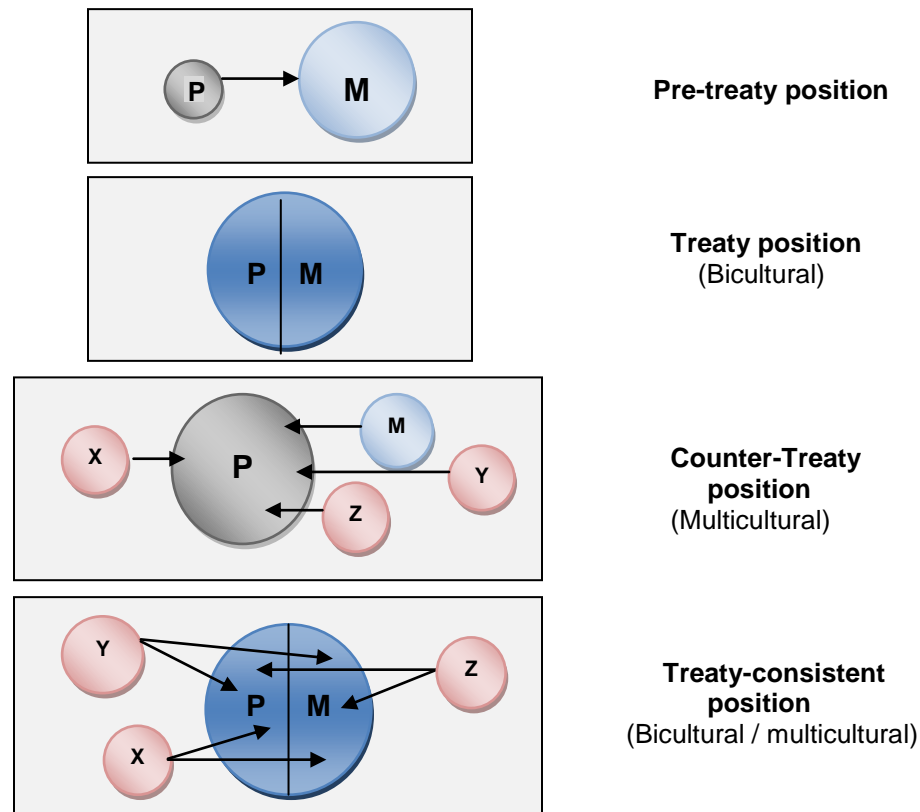


Figure 2.1: Bicultural and multicultural Treaty positions
(Glynn, Macfarlane, Te Aika & Whyte, 1998)

Glynn (1998b) maintains that multicultural approaches to the planning, resourcing and delivery of education which unfairly locate Māori on an equal status with all other minority ethnic groups, effectively remove Māori from a partnership position in the centre or core. This position clearly runs counter to the principles of Te Tiriti o Waitangi, those of partnership, protection and participation.

The history of this country, including the significant events described above, have direct implications across the education sector, in contemporary Aotearoa New Zealand. Te Tiriti o Waitangi clearly has particular significance in special education, as it is concerned with matters of social justice through the concepts of inclusion, equity, and power sharing. Indeed, numerous strategic documents espouse the importance of the Treaty in shaping special education policy and practice, specifically:

- *Te Whāriki: The Early Childhood Curriculum* (Ministry of Education, 1996a)
- *The New Zealand Disability Strategy* (Ministry of Health, 2001).
- *Te Urunga Mai o te Rā: Special Education Māori Strategy* (Ministry of Education, 2002)
- *The Specialist Service Standards* (Ministry of Education, 2006)
- *The New Zealand Curriculum* (Ministry of Education, 2007a)
- *Ka Hikitia: Managing for Success: Māori Education Strategy 2008 – 2012* (Ministry of Education, 2008a)
- *Te Marautanga o Aotearoa* (Ministry of Education, 2008b)

While the nature of the Treaty partnership continues to be keenly debated, there have been numerous educational initiatives in the 170-plus years since the signing of that historical document in 1840. Notwithstanding recommendation after recommendation and report after report throughout these formative years, education policies and systems continued to marginalise and devalue Māori cultural traditions and customs (tikanga Māori), the Māori language (te reo Māori), and Māori ways of knowing (mātauranga Māori) within teaching and learning practices.

The preservation of te reo Māori and tikanga Māori has required enormous fortitude on the part of a number of Māori leaders to ensure that these tāonga are protected. Since the early to mid 1980s, efforts to support children's early and ongoing acquisition have been driven by Māori through Kōhanga Reo (Māori language immersion nests / pre-school settings), and Kura Kaupapa Māori, (Māori language immersion primary schools). Interestingly, the education sector (which has endured due criticism for the ways in which education was historically - and often still is - provided to Māori) has assumed a dichotomous position in this regard. On the one hand, previously-implemented policies and initiatives have resulted in the subjugation of these tāonga, educational disparities between Māori and non-Māori students, and the overrepresentation of Māori students accessing special education services. On the other hand, the education sector

appears to be searching for productive ways of protecting and promoting Māori language and customs, of addressing the educational disparities that exist, and developing culturally responsive special education services.

2.3 CONTEMPORARY INFLUENCES: A REPOSITIONING

Since fully accepting the right to independence in 1947, Aotearoa New Zealand has remained a constitutional monarchy, therefore the British Queen is still officially the head of state. Our country has a democratic government and a capitalist economy. Māori constitute a substantial minority population, while Pākehā form the majority. There are also many other migrant groups residing here, including substantial numbers from the United Kingdom, the Pacific islands, east Asia and India (Kingi-'Ulu'ave, Falefa, & Brown, 2007; Williams & Cleland, 2007). Māori and English are both official languages.

Sadly, the trajectory of demise continued to compound for Māori throughout the formative years of this country, and as a result, many legacies of the process of colonisation are clearly visible today, specifically the over-representation of Māori across the range of negative social indicators, namely; low socio-economic (poverty) status, physical and mental health problems, incarceration, special education services, and educational underachievement (Herbert, 2002; Herbert & Morrison, 2007; Nairn, 2007). In 2006, the polarised achievement of New Zealand students was highlighted in the Programme for International Student Assessment (PISA) study. Despite indicating high levels of achievement in literacy and numeracy for New Zealand students overall (ie: above the Organisation for Economic Cooperation and Development (OECD) mean), further analysis of the data indicates that Māori students reside well below this average rating (Telford & Caygill, 2007). As mentioned briefly in chapter one, this contrasting distinction has been euphemistically described as the long "tail" of disparity (Airini, McNaughton, Langely & Sauni, 2007; Hattie, 2003). But why is this still so? What is reinforcing and fuelling the disparity? Could the disparity be explained (in part) by systemic processes and/or policies across and within the

education sector that fail to redress or respond to the gap between the theoretical strategy statements, and education provision? In order to understand these matters more fully, it is necessary to explore the significant contemporary influences and initiatives that have transpired in this country.

2.3.1 SE2000 POLICY: TOWARDS A PARADIGM OF INCLUSION

It is clear that special education provision in Aotearoa New Zealand, as internationally, has undergone a gradual, yet significant metamorphosis over the last 30 years. Globally, there has been a move away from the exclusion and isolation of students with special education needs from regular classrooms and schools, through to a philosophy of 'inclusion' or 'inclusive education'. Up until the 1990s, special education provision was structured by way of special classes, which were instigated in 1917, through to a tandem regular/special education system, which persisted from the late 1950s through to the mid 1970s, followed (until 1997) by the continued expansion of segregated and separate special education delivery. Throughout this era, specifically until 1987, many of the policies in place were not cohesive, were lacking in focus, were not committed to managing for outcomes, and reflected the belief that effective resourcing was the only panacea (Milne & Brown, 1987; Moore et al., 1999). It was during the early to mid 1990s, when the Labour government took a more neo-liberal line toward educational policy in this regard, that an upheaval of educational structures - and in particular, special education - took place.

The Education Act of 1989 (Department of Education, 1989), marked the initiation of further change in education in this country, with significant implications for children with special education needs. This act legislated for the adoption of a range of fundamental principles, namely: *equity, quality, efficiency, effectiveness*, and *economy* (Mitchell, 1995). Fraser, Moltzen and Ryba (1995) discuss the process that required schools nationwide to include the following goal in their charters:

To enhance learning by ensuring that the school's policies and practices seek to achieve equitable outcomes for students of both sexes; for rural and urban students; for students from all religions, ethnic, cultural, social, family and class backgrounds, and for all students irrespective of their ability or disability. (p. 16)

One significant outcome of the 1989 Act was the establishment of Specialist Education Services² wherein psychologists, advisors, and therapists were able to be accessed by schools and families for professional special education advice, guidance and intervention support for children in their care with special education needs.

In 1991, The Ministry of Education (MoE) released its *Special Education in New Zealand: Statement of Intent*. The release of this document marked a 5-year period of extensive consultation to construct a policy of reform (Liberty, 2009). During this process of consultation, the MoE gathered key evidence about the importance of inclusion, gained insight into the types of special education provisions that were required in schools, and also recognised the value of parental input and the personalising of the learning curriculum. A framework (later to be adopted in policy) was also initiated by the MoE in 1994, to classify special education support needs by both disability, and severity (Ministry of Education, 2007b).

In 1996, following the five-year long consultation phase, the MoE introduced the Special Education 2000 (SE2000) policy, the country's first ever national policy on special education, to drive improved resourcing and delivery of special education services. The overarching goal of this policy was to “....achieve, over the next decade, a world class inclusive education system that provides learning

² Ministry of Education: Special Education (SE) is a group within the Ministry of Education. SE focuses on providing services – directly and indirectly – to children and young people with special education needs. On 28 February 2002, Specialist Education Services (SES) transitioned into the Ministry of Education to become GSE, now SE.

opportunities of equal quality to all students” (Ministry of Education, 1996b, p. 1). The Ministry of Education (1996b) outlined three specific aims of the SE2000 policy, which were to:

- improve educational opportunities and outcomes for children with special educational needs in the early childhood and school sectors;
- ensure there is a clear, consistent and predictable resourcing framework for special education; and
- provide equitable resourcing for those with similar needs irrespective of school setting or geographic location.

Subsequent to the introduction of the SE2000 policy, Glynn (1998b) described it as:

...a comprehensive and far-reaching initiative. The policy has several components designed to support and strengthen mainstream teachers and schools in taking responsibility for meeting the needs of all their students. (p. 3)

A number of resourcing aspects of the SE2000 policy, which aimed to support children with varying levels of need, were identified by Davies and Prangnell (1999). The first aspect was a mixture of resourcing mechanisms for students with moderate to high special education needs such as learning and / or behavioural challenges. The second aspect was individually targetted resourcing for students with high or very high needs.

Figure 2.2 (Ministry of Education, 2007b) and Figure 2.3 (Ministry of Education, 2008c) below, provide complementary visual depictions of the SE2000 policy in terms of resourcing support, disability type, and severity of need. Subsequent to these diagrams, the two aforementioned key resourcing aspects will be expanded on briefly.

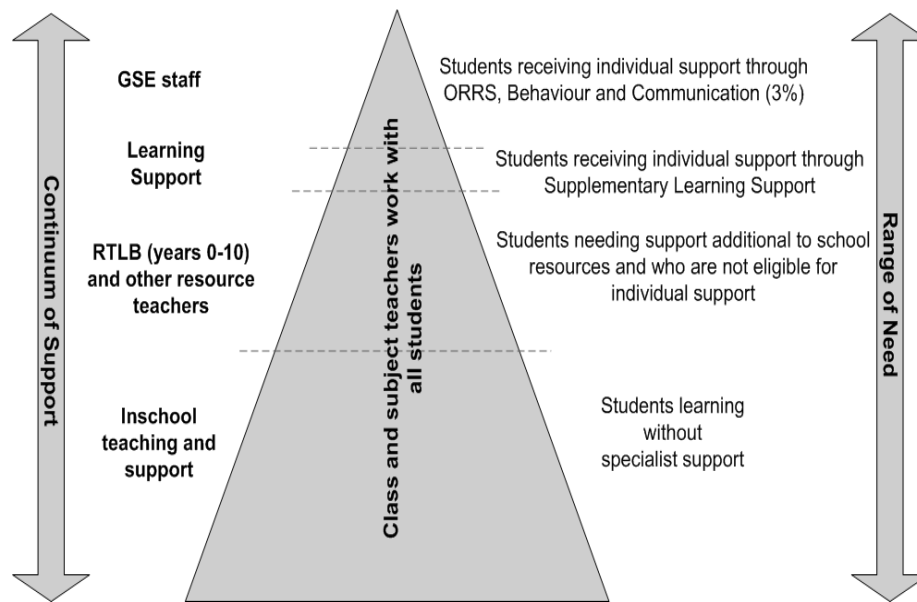


Figure 2.2: Special education needs and support
(Ministry of Education, 2007b)

Special Education Framework

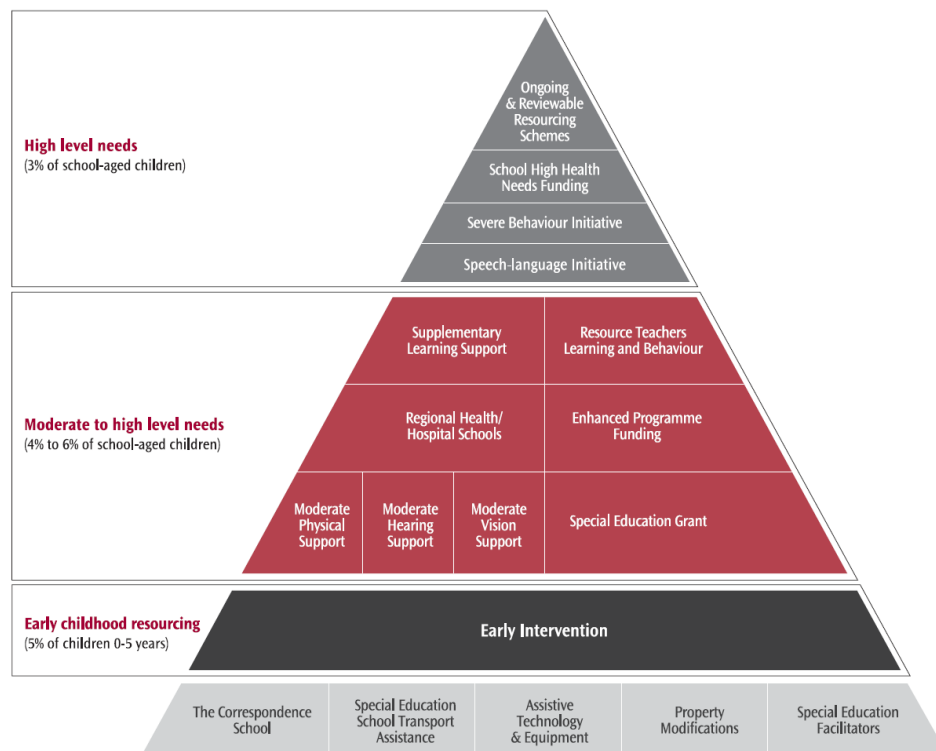


Figure 2.3: Special Education Framework
(Ministry of Education (2008b))

SE2000: Aspect 1 - Resource Teacher of Learning and Behaviour (RTLB)

SE2000 policy heralded the launching, in 1998, of a nationwide professional development programme to train approximately 750 specialist trained teachers, known as Resource Teacher of Learning and Behaviour (RTLB). The aim of this initiative was to grow a network of itinerant consultants, grouped within 190 school clusters nationwide, to support regular classroom teachers to work inclusively with students experiencing moderate to high learning and / or behavioural challenges. Of the 750 RTLB positions that were established, 40 were Māori-specific, known as Pouwhirinaki, or RTLB Māori. Pouwhirinaki work in Māori medium settings, with level 1 immersion (where over 80 percent of teaching and learning is in te reo Māori) being the priority.

All newly-appointed RTLB were (and still are) required to complete post-graduate tertiary level professional development that is underpinned by five distinct perspectives:

1. Inclusive teaching philosophies;
2. An education- ecological approach to assessment and intervention
3. A collaborative consultative model of problem solving in practice
4. Bicultural and multicultural perspectives – specifically the acknowledgement of cultural values and practices from within a Māori worldview:
5. Reflective practice perspectives

SE2000: Aspect 2 – The Ongoing & Renewable Resourcing Scheme (ORRS)

The Ongoing and Renewable Resourcing Scheme (ORRS) was set up to provide resourcing support (staffing allocation, funding, and equipment) for primary and secondary students with very high health and special education needs (Ministry of Education, 2007c). This scheme includes both the Ongoing Resourcing (ORS), which is for those students whose needs will be ongoing and continual,

and the Reviewable Resourcing (RRS), which is for those students whose needs may change during their school years.

Since early 2002, SE has been responsible at the national, regional and district levels for strengthening the Ministry's overall special education direction and for providing responsive special education services to children and young people with educational, social, behavioural and communication needs. SE is currently guided by a range of additional strategic and legislative policy documents, which are also focused on inclusion and inclusive practices, cultural responsiveness and evidence based practice.

In 1995, Meyen asserted that people working in the field today need to know the old story in order to be able to write the new one; that it is not sufficient to understand and be familiar only with the emerging perspectives and practices of the inclusion movement, but to also look back. "Serious students of the field also must be concerned with education reform more broadly and ultimately with the nature and implications of a changing worldview" (Meyen, 1995, p. 30). Such a perspective is in tandem with Māori thinking, which acknowledges the importance of our histories and our past when searching for possible responses in the present and for the future (Marsden, 2003).

2.3.2 DISCOURSES AND PERSPECTIVES ABOUT INCLUSION

Inclusion is broadly described by Booth and Ainscow (2002) as the process of increasing the presence, participation and achievement of all students in schools, with particular reference to those groups of students who are at risk of exclusion, marginalisation, or underachievement. It requires the minimising of all potential and actual obstacles for all students by increasing student participation in, and reducing their exclusion from, the cultures, curricula and communities of local schools. According to Booth and Ainscow, inclusion also involves restructuring the policies, practices and cultures in schools so that they are responsive to the diversity of students in their locality.

For schools and communities in this country, the move towards inclusion necessitated significant transformation – both practically, and philosophically. In concrete terms, the process of deconstructing segregation and constructing inclusion involved the assimilation over time of special education service provision from outside to within regular classroom settings. From a strategic perspective, this paradigm shift required a major change in special education policy including methods of teaching children with special educational needs, resourcing mechanisms, and gate keeping. As mentioned previously, the ideology for this ‘new’ direction reflected a gradual shift in philosophy based on two main factors, which Moore et al. (1999) referred to as “two major currents within special education” (p. 8). The first current flowed from a shift in societal values throughout the western world towards individual rights, justice, valuing difference, and greater equity for all. The second current flowed from a change in theoretical understanding of pedagogy, and the processes involved in teaching and learning.

In describing the first current, Moore, et al. (1999), reported on the shift in values as being evident beyond the context of education. The civil rights movement in the United States, changes in the status of women and the working class over the past 50 years, and the abolition of apartheid in South Africa, all reflected an increased appreciation of the rights of individuals within society. The passage of the Human Rights Act (10 August 1993) in Aotearoa New Zealand codified this change in cultural values, which acknowledged that ethnicity, gender and ability were no longer grounds for discrimination, including exclusion from regular education. This sea change in cultural values was reflected by changes observed in many countries around the world in the provision of education for people with special education needs, moving along a continuum from no special education provision at all, through to segregated settings, through to integration into the regular school setting, and then on to full inclusion (Miron & Katoda, 1991). The significant change in values worldwide gave rise to a new global discourse, and a

new way of thinking about special education provision (McLeskey & Waldron, 1996).

The second current (which involved a shift in our theorising and understanding of pedagogy, and the processes involved in teaching and learning) had, and still continues to have, a major influence on special education provision. Historically, approaches to teaching and learning were based on a biological/medical model in which the causes for perceived 'failure' were conceptualised as being located within the individual. Such a model attributed educational failure to some neurological or motivational deficit or dysfunction within the individual, and allowed for the notion of pathology to enter education (Gould, 1981). The special educators' task became one of finding out what was wrong with the child (clinical diagnosis) and then fixing it (remediation). As a result, much of the research and professional development focus in educational psychology and many of the developments in the field of assessment were based on the processes of differential diagnosis, categorisation, and labelling (Reschly, 1988). The possible impact of social, cultural and environmental factors on teaching and learning, including the relevance and appropriateness of the curriculum, was minimised throughout this process (Stanovich, 1991).

Davies and Prangnell (1999) also describe the process of constructing inclusion as reflecting a significant paradigm shift, and unpack a title and accompanying descriptor to these two diametrically opposed paradigms. Paradigm one (the *Functional Limitations* paradigm), imparted the notion that children with special education needs were 'different', had deficits, did not belong, and were really someone else's problem. Their needs were perceived as not being able to be met in the classroom, and they were subsequently removed for remediation (Ballard, 1994; Ballard & MacDonald, 1998; Wang, Reynolds & Walberg, 1995). Paradigm two (the *Ecological* paradigm) proposes that students with special education needs, when located within a responsive and inclusive learning environment, are likely to make greater gains; it promotes personalising learning

and adapting curriculum and environmental variables within classrooms for students and posits that theirs is a shared responsibility reliant more on ownership and environmental variables (Moore, 1998); indicators of a civilised society.

In 1952, Tawney described a civilised society as one which derives energy from individual difference and which diminishes social inequalities; a sentiment which was reiterated almost 50 years later by Thomas and Loxley (2001). Meyer and Bevan-Brown (2000) discuss the irony that previously existed in society whereby students with special education needs, often segregated and dependent were expected to become interactive and independent community members. Likewise the community, having never interacted or engaged with their segregated peers, did not learn how to make room for the latter in the wider domain. Thomas and Loxley (2001) therefore propose that an education system that responds to special needs through intolerance, repression and exclusion rather than one that promotes diversity through tolerance, acceptance and participation, will continue to validate uncivilised beliefs, perceptions and practices. They therefore assert that inclusion is not so much about being present as it is about participating; that inclusion is less concerned with benchmarking and equality, but is more concerned with potential, fairness, rights and equity. It is reasoned that the process of placing children with special education needs within mainstream education settings is philosophically different to the belief that such children may not be excluded from or marginalised within mainstream education. These comments beg a brief examination of the subtle yet significant difference between *inclusion* and *mainstreaming* – concepts which Munoz (2007) declares are regularly misconceived as being synonymous.

Smith, Polloway, Patton and Dowdy (2001) declare that *mainstreaming* is the term originally used by educators to describe the placement of students with special education needs in regular settings (previously referred to as *mainstream* settings): it therefore implies the ‘physical presence’ of students in classrooms.

Inclusion however, promotes the philosophy that all students, including those with special education needs, belong with their peers: it therefore implies not just the physical presence of the students, but also denotes an expectation that they will be participating and valued members of that classroom. Mel Ainscow (1999) describes inclusive education as:

....a process of increasing the participation of pupils in, and reducing their exclusion from, the cultures, curricula, and communities of their local schools. (p. 218)

This resonates with the Ministry of Education's (2007d) explicit definition of inclusion which is described as:

Valuing all students and staff. It involves supporting all children and young people to participate in the cultures, curricula and communities of their local school. Barriers to learning and participation for all children, irrespective of their ethnicity, culture, disability or any other factor, are actively reduced, so that children feel a sense of belonging and community in their educational context.

According to Moore et al. (1999), working through and towards the process of constructing inclusion has required considerable ethical, philosophical, political and cultural drive. The implementation of ecological and equitable practices in special education, which include establishing inclusive environments in regular education settings, and adapting those settings to better meet the needs of individual learners, has fostered the development of new kinds of solutions. As Smith et al. (2001) propose, inclusion, to a large degree, is dependent on belief systems and personal philosophies, however Higgins, MacArthur and Morton (2008) go one step further by insisting that inclusion involves deliberate and systemic educational change that enables schools to respond in positive and productive ways to students with special education needs, clear inclusive educational policy, and an ideological focus on social justice. But is that not what

has evolved since SE2000 policy was announced in 1996? How easy has it been to implement and achieve the tenets of 'inclusion' or 'inclusive education'? Have the ideology and the reality been 'a match made in heaven', or has there been a shift in focus?

Higgins et al. (2008) assert that this forward-thinking policy guided the compulsory school sector until an Education Review Office (ERO) report released in 2005. These authors report that SE2000 is briefly referenced on the MoE *Special Education Policy* webpage as a service and policy framework for children with special education needs that aims to "create a world class inclusive education system" (Ministry of Education, 2003, p. 1). They further describe a shifting focus in special education, whereby current special education policy now advocates for the provision of special education services to children and young people with special education needs across a range of settings, including segregated settings. The MoE (2007e) policy now aims to:

...improve learning outcomes for all children and young people with special education needs at their local school, early childhood centre or wherever they are educated.

According to Higgins et al. (2008), the reality of the last five words of this statement creates a competing discourse between the terms 'special' and 'inclusive', as it now associates inclusive education with segregated settings and special schools, rather than the vision for which SE2000 originally stood. They believe that the current special education policy focuses on 'special' rather than on 'inclusion', which is about the maintenance of placement of choice, and also includes the surveillance and management of students with special needs.

What might this competing discourse mean for Māori students who are referred for special education support? In an article entitled; *Beyond policy and good intentions*, Bevan-Brown (2006) contends that there may be such a thing as the "delusion of inclusion" (p. 221), and supports this contention by highlighting the

conflict that exists for Māori students who are referred for special education support. Given the abundance of legislative documentation, strategies, and guidelines that espouse the entitlements of Māori learners to receive culturally responsive and inclusive special education services, Bevan-Brown questions how and why disparity continues to exist for Māori.

Ballard (2004, 2007) maintains that neo-liberal discourses in our society that stem from individualistic and fiscal drivers, create a constant need to survey the worthiness of marginalised groups (such as women, people with disabilities, and Māori) in order to ascertain the minimal amount of resourcing that is required to induce their independence. Might this perspective hold credence? It is clearly worthy of further discussion, and begs the following question: What role does policy play in promoting inclusion; in reducing disparity; in shaping culturally responsive evidence based special education services that meet the needs of Māori?

2.3.3 DISCOURSES AND PERSPECTIVES ABOUT POLICY

Glynn's (1998b) description of, and hopes for, the SE2000 policy resonates with a range of commonly-espoused definitions of the term 'policy' itself (sourced from <http://dictionary.reference.com/browse/policy>). A broad selection of definitions commonly concur that a policy is:

- a course of action, guiding principle, or procedure considered expedient, prudent, or advantageous
- prudence or wisdom in the management of affairs
- a definite course or method of action selected from among alternatives and in light of given conditions, to guide and determine present and future decisions
- a plan or course of action intended to influence and determine decisions, actions, and other matters
- a high-level overall plan embracing the general goals and acceptable procedures of a governmental body

- a set of decisions which are oriented towards a long-term purpose or to a particular problem. Such decisions by governments are often embodied in legislation

Ultimately, the purpose of a policy should be to guide people and organisations in an informed, wise, cohesive and strategic way towards achieving a goal that is purposeful, relevant and advantageous. Policy should mark out what is significant and establish the boundaries and frameworks within which to act. Policy informs **why** things are done, **how**, and **when**; policy informs practice – special education practice...culturally-responsive practice....evidence based practice. The special education outcomes that are achieved by tamariki and whānau are therefore heavily influenced by the policy that guides practice. This poses the following questions; 'What information informs how policy is written?', 'How do cultural perspectives influence policy development?', and 'Who writes the policy?'

Indeed, it is regularly assumed that policies have one intended purpose, which is to rationally identify and solve a single problem (Humpage & Fleras, 2001). There is, therefore, an expectation that policies are able to be universally understood. However, Pihama (1996) asserts that policies are neither neutral nor static, their meanings being constructed and reconstructed within diverse and contested social contexts. Barton (2004) concurs with this assertion, describing policy-making as a messy, non-linear and dynamic process which occurs in a social context involving negotiation, alliances, tactics and contestation. Policy content evolves as a complex and wide compilation of plans, documents and practices within which key terms are interpreted and negotiated from varying perspectives and worldviews. Solomos (1988) adds that such perspectives are shaped by the philosophical positions of those who control, comment upon and capitalise on competing interests and discourses. Given that government organisations comprise collections of diverse groups with competing interests whose perspectives and goals vary greatly, the discourses that inform policy may

conflict with each other. This factor highlights the politics of policy, whereby public policies are unable to be reduced to a single reading or interpreted without ambiguity.

The politics of policy is a discourse that is expanded on further by Klingner et al. (2005). These authors believe that policies at the governmental organisation level are most often disconnected from the actual work of practitioners because they are the result of multiple experiences and viewpoints that are sifted and distilled over time to meet competing political, social and professional agendas. They contend that practitioners act on policy information that has been distilled through many layers of bureaucracy, and therefore what is intended, interpreted and enacted is the product of reinvention. Klingner et al. urge policy makers to actively consider how the enactment of policies will positively benefit the neediest people.

In an article entitled; *Racism and the invisibility of Māori in public policy*, Anne Sullivan (2009) speaks of “colour blind public policy” (p. 5) whereby political discourse post the year 2000 have rejected the notion of ethnicity or indigeneity as an important variable in developing public policy. Sullivan contends that this stance effectively renders Māori invisible by invalidating significant cultural and historical markers that define and articulate understandings for and about Māori. She adds that colour blind policy ultimately assumes, unrealistically, that diversity and disparity between groups of people do not exist. Sullivan declares that ‘diversity’ is an inclusive concept that includes the recognition of ethnicity and indigeneity, which is why it matters in public policy. This is in tandem with Durie (2004), who declares that it is illusionary to function as if ethnicity and indigeneity are non-existent, and further posits that it is misleading to develop policies, programmes and practices that perpetuate this myth. He highlights several reasons why ethnicity and indigeneity are indeed strong rationales for policy in their own right, and insists that unless they are explicitly acknowledged, covert policies will mask diversity, compromise best outcomes, promote individuality at

the expense of collectivity, and foster assimilation. Durie advises that tensions within the policy discourse should not conflate all people as a single group as this obscures inequities between groups of people, and fosters a set of messages that are likely to perpetuate exclusion, marginalisation, and disparity. Tooley (2000) also urges policy makers to alleviate the ongoing discontent within the Māori community by explicitly addressing Māori needs within policy, and also commit to breaking the 'tried-and-failed' policy cycle. Interestingly, Smith (1991) and L. Smith (1992) both argue that the only effective educational upheaval for Māori was the emergence of Kōhanga Reo in 1982 and Kura Kaupapa Māori in 1985, which occurred as a result of policy that was developed by Māori for Māori, under a kaupapa Māori theoretical framework.

According to Phillips (2000), Māori are regularly constrained and compromised by policy because it drives systems and practices that do not resonate with Māori worldview perspectives and approaches. Phillips contends that an irony exists when public policy, that is intended to positively guide and influence actions and practices, pays little attention to Māori culture, views and perspectives. She argues that this not only marginalises Māori knowledge systems, but effectively renders policy culture-less when it is actually intended to target disproportionate numbers of Māori. Larkin (2006) concurs with Phillips' assertion about the marginalisation of knowledge by discussing the "...hegemonic societal privileges of dominant cultures" (p. 23). Larkin believes that knowledge is formalised when it has been validated within a cultural context and becomes the legitimate way of organising and conducting life. In most western societies, the validation of knowledge is grounded in the concrete representation of abstract ideas and beliefs, which are a matter of privilege and power. In essence, Larkin maintains that the everyday knowledge of the dominant society is validated, formalised and objectified as the science of experience, which dually justifies the promotion of the dominant group's normative perceptions **and** distorts (delegitimises) the ethnic minority's experiences. This behaviour is described by Larkin as 'hegemonic cultural domination' (p. 23). In the same vein, Dionne (2008) urges

professionals in social and helping services who are working with indigenous people to support and embrace traditional knowledge. Dionne contends that the best responses to revitalising indigenous people are those that are based on indigenous knowledge 'evidences', and that these reside within the cultural communities themselves.

The notion of linking research, policy and practice is explored by Judy Cashmore (2003), who posits that these imperatives are in fact "three cultures in search of a shared mission" (p. 12). She argues that research - as the driver of policy - focuses on what we don't know, policy focuses on what we should do, and practice focuses on what we (can) do, and reasons that these cultures differ in terms of their understanding of what constitutes 'evidence', and the influence of beliefs and values. Cashmore asserts that differences in language, as well as contrasting perspectives about the rules of evidence, values and approaches have contributed to the current tensions that exist between researchers, policy makers and practitioners.

As stated by Cashmore (2003), the bridging of any gap between research, policy and practice is contingent on achieving an understanding of these differences, and having a willingness to accommodate them in each. Her suggestion is to not only achieve a broader and more inclusive definition of evidence based practice, but also to address what she describes as "the direction of influence" (p. 13). This direction is currently a one-way relationship with research 'experts' delivering the research 'evidence' to the stakeholders (which includes the policy-makers, practitioners, and service-users). Cashmore suggests forging a two-way relationship whereby the stakeholders themselves help to generate the "theories of change" (p. 13) – the ideas about what might make a difference - by posing the research questions, reflecting on what the findings might mean, and considering what the implications are for policy and practice. It is posited that this two-way process has the potential to promote greater engagement with the research, generate better data by measuring what matters, and engender greater

acceptance of findings and implications. She asserts that real-world and relevant research is critical to achieving purposeful policy.

Taking a similar view to Cashmore (2003) but adopting a cultural line, Salmond (2003) suggests that an evidence based approach is one way of gainfully connecting research and policy. Salmond suggests that evidence based approaches must start by investigating the aspirations of particular segments of the Māori population, in order to capture their perceptions, their actual and desired relationships with others, and the social and cultural outcomes that currently shape their lives. Like Cashmore, Salmond declares that this would inform and shape the research inquiry, the research evidence, and the policy that is derived; in essence, this process would lead to the acculturation of policy, making it more relevant for Māori.

Bonney and Delaney (2006) have identified six pillars of good policy making, one of which is to “Employ holistic, inclusive approaches in policy making” (p. 5). This pillar promotes the importance of drawing on people factors including the quality of relationships, culture, philosophies and networks. These authors not only espouse the significance of policy makers drawing from research evidence that is relevant and meaningful to minoritised cultural groups, but also emphasise how important it is for such groups to be active participants in and contributors to policy development, which is the shaping and writing of the policy itself.

In reviewing the literature on policy development, starting with the identifying of an issue or problem, through to the implementation of practice, it appears that the following process occurs. The starting point for this process development appears to begin with the identification of a problem (an issue or a concern), and then moves through a process of gathering and then reviewing particular ‘evidences’ (growing the knowledge and evidence) in order to reshape or rewrite policy so as to modify existing practice; to develop what is deemed to be ‘best practice’. This process is simplistically represented in Figure 2.4.

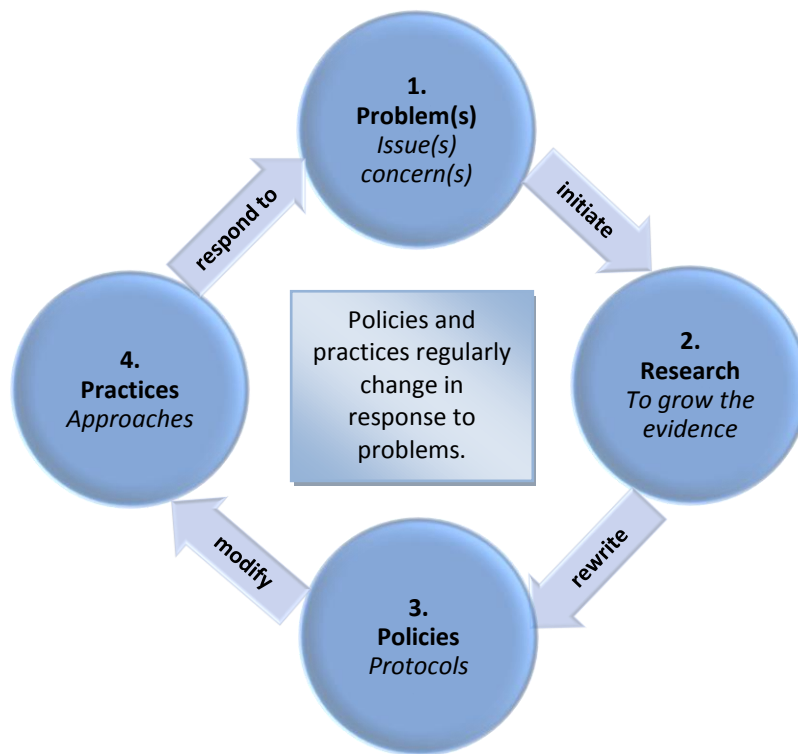


Figure 2.4: Conventional policy development: From evidence to practice

It may be reasonable to conclude from this process that conventional best practice is readily viewed as some form of ‘unknown’ or out-of-reach phenomenon that is never fully instantiated, in threat of being perpetually vulnerable, and able to be replaced by something new and different at any time (Salmond, 2003). The ‘problems’, as identified, have authority. However, when considering what comprises ‘best practice’, or a responsive approach to addressing a problem from a kaupapa Māori perspective, the four phase process are initiated in a way that reflects cultural perspectives about knowledge and evidence. These differences are expanded on further in chapter five, by way of a proposed kaupapa Māori approach to policy development wherein conflicts between conventional and kaupapa Māori perspectives are highlighted to show how the conventional approach presents as a significant barrier for Māori.

It is clear that research evidence informs policy, which in turn guides practice. Research is initiated by **people** who have identified an issue. Policy is

constructed by **people** who interpret the research evidence and moderate this to fit a range of political, social, organisational and professional goals. This is subsequently interpreted by **people** in order to shape organisational systems and guide professional practice. Therefore, in terms of achieving culturally responsive policy - policy that drives culturally responsive and evidence based special education services for Māori – careful consideration needs to be given to the relevancy of the research, and the cultural competency of people; those who are interpreting the research evidence and developing the policy, and those who are constructing the systems and delivering the practice.

Larkin (2006) explores the role of research evidence in influencing the decisions made by policy makers, by questioning the accuracy and the relevance of much of the evidence to the lived realities, the social and cultural environments, and the aspirations of indigenous people. This author discusses the notion of “social and cultural rationality” (p. 17), which relates to how people see and know the world – a notion that means different things according to gender, age, place and ethnicity. Larkin believes that organisations need to reduce cultural biases in research and policy making by engaging researchers and policy makers who are able to facilitate collaborative approaches to policy development with the indigenous population. It is Larkin’s contention that dominant cultures effectively subordinate indigenous minorities by failing to undertake decolonising research, and evidence building. These views are in tandem with Moore (2006), who argues that the critical factor influencing the acceptance of particular research in informing policy is the nature of the evidence specific to whether the research is credible and relevant in terms of its usefulness to the problem, and its relevance to the socio-cultural context.

The relevance of evidence is the basis of the MoE’s best evidence synthesis (BES) iterations (Robinson, Hohepa & Lloyd, 2009; Timperley, Wilson, Barrar & Fung, 2007), which draw together, explain and illustrate through vignette and case study, bodies of evidence about what works to improve education outcomes

for children and young people. The BES iterations are intended to be a catalyst for systemic improvement and sustainable development in education by showcasing evidence about what actually makes a bigger difference in the development of responsive education practice and culturally relevant policy.

After reviewing much of the literature in this area it appears prudent to consider the following questions when aspiring to develop culturally relevant evidence based policy that is intended to be responsive to the educational inequity that exists for Māori:

- What are the aspirations / intentions of this policy?
- Are Māori a significant group for whom this policy is intended?
- What research evidence was used to inform this policy?
- What philosophical framework (knowledge base, worldview perspective) has guided the research?
- With whom was the research undertaken?
- Who undertook the research?
- Who will be involved in developing this policy?
- How will Māori be involved in developing this policy?
- Who will be implementing the policy?

The common denominator throughout this entire process is **people**; the people who identify, describe and prioritise particular issues; the people who determine the research agenda; the people who are involved in the research activities; the people who interpret the research findings; the people who determine which research evidence has the most relevance, the people who draw from the research to develop the policy; the people who adopt the policy to shape service delivery systems and guide the practice frameworks; and, the people who deliver the practice. The people who oftentimes have the least amount of influence or input, but who are regularly the end consumers of the policy-driven service and practice, are Māori.

As Larkin (2006) succinctly states, the distribution of power and resources amongst people specific to policy making needs to be explored so that influence and input for indigenous minorities is able to be more equitable. There is a renowned Māori whakataukī (proverb) which talks of people being the most significant entity:

He aha te mea nui o te ao?

He tangata, he tangata, he tangata.

What is the most important thing in the world?

It is people, people, people.

2.4 EVIDENCE BASED PRACTICE (EBP): EVIDENCE AND PRACTICE

The link between research, policy and practice is the foundation of EBP (Cashmore, 2003). The ethical imperative of 'do no harm' is supported by EBP (Ilott, 2003), as is the need to understand what works, whether at the individual or whole services levels. The EBP movement began in medicine in the early 1990s and has continued to grow in influence, spreading into a number of other fields, including justice, social work and education. Throughout this period in Aotearoa New Zealand, there was increasing interest in identifying 'what works' across the aforementioned fields – a pursuit of discovery that actually emanated from the justice system in Britain as a result of conflicting societal ideals about behaviour, offending, rehabilitation and punishment (Martinson, 1974, 1979). Ongoing deliberations had reached a crescendo during the 1970's in what was then known as the 'nothing works / what works' debate, and became a springboard for the 'what works' movement, which saw EBP being utilised as an approach to strengthen probation, and latterly education, practice.

Proponents of EBP in the health arena believe that the quality of interventions, rather than the quantity, lies at the heart of this approach, and further emphasise that best outcomes for individuals are paramount, as opposed to economic

issues or average service delivery for whole client groups. Its purpose, they declare, is to integrate the best available research evidence with clinical expertise and patient values; in other words, to strengthen and inform clinical practice by drawing from the best available research evidence (Sackett et al., 2000).

Tickle-Degnen (2000) asserts that an EBP approach does not mandate the types of assessments and interventions that must be used in the health arena. Rather, it serves as a systematic framework for organising information around a specific case, evaluating the relevant evidence, augmenting clinical expertise with empirical research, and increasing the potential of achieving the best possible outcomes. This perspective appears to be in tandem with how EBP is currently promoted and responded to in special education in Aotearoa New Zealand. As a guiding approach to practice, EBP is deemed to be a decision-making process that integrates the best available research evidence, professional judgement and experience, and family wisdom and values.

A statement proffered by Davies (1999) which affirms the stance of Tickle-Degnen (2000), proposes that in education, EBP:

....is not a panacea, a quick fix, cookbook practice, or the provider of ready-made solutions to the demands of modern education. It is a set of principles and practices which can alter the way people think about education, the way they go about educational policy and practice, and the basis upon which they make professional judgements and share their expertise. (p. 118)

So, what are the strengths and weaknesses of adopting an EBP approach in education? Many viewpoints continue to be aired about the appropriateness of EBP in the field of education. In 1997, O'Donnell warned that EBP should not be about making the same mistakes with increasing confidence over an impressive

number of years - a sentiment reiterated by Hammersley (2001), who reports on how the spread of EBP has generated many and diverse reactions in education circles. Hammersley suggests that the very name (EBP) has the rhetorical effect of discrediting opposition, as there is an implication inherent in the phrase that opposition to it can only be illogical. He reiterates the anomaly that exists when research evidence is viewed as providing its exclusive foundation, and reminds us that while much can be learned from what has transpired in medicine, it is important to concentrate on how EBP is being interpreted and implemented in education. Biesta (2007) not only concurs with this caution, but also questions the homology between education and medicine by referring to the different meanings of 'evidence' across these two domains, as well as the life and death urgency that regularly influences practice decisions in health. This, Biesta declares, significantly elevates the prominence and weighting of research evidence in health, as opposed to education.

Tannenbaum (1995) believes that an evidence based approach to professional decision making often (and incorrectly) rests on the assumption that observation is totally objective and should, like all scientific measurements, be reproducible, and therefore reflect an exact science. These apparent positivist assumptions and narrow conceptions of research that regularly underlie EBP approaches are also questioned by Biesta (2007), who actively promotes the acknowledgement of the critical role of values in educational research. These dialogues affirm the contention that any desire to bridge the gap between research and practice - as a means of *strengthening* practice – is incumbent to a large degree on the skills and competencies of the professional in terms of their ability to source and determine the relevancy of particular research evidence for distinct individuals, groups, and contexts.

Such deliberations have therefore challenged many researchers and practitioners within and across the education sector to consider what constitutes 'evidence', and who decides. Does (or should) research evidence trump

professional and family wisdom and values? How do indigenous knowledge evidences inform EBP? What other sources of knowledge and evidence guide special education practice? Is indigenous knowledge and research deemed to be of equivalent value to conventional western knowledge and research? As mentioned briefly in chapter one, these queries are succinctly captured by Hammersley (2001) who believes that the process of defining what constitutes 'evidence' will be forever fraught with difficulty should the privileging of particular research evidence over evidences from other sources result.

The notion of particular types of evidence having higher or lower ranking is encapsulated by Shekelle, Woolf, Eccles and Grimshaw (2000), who report that there are various 'categories' of evidence, indicating that, indeed, a hierarchy of evidence exists. It is Law's (2000) contention that such a hierarchy – one that privileges meta-analysis of random control trials over practitioner experience and opinion - may well be-fit the health field, however caution needs to be exercised when applying the same rationale to education. Hammersley concurs with this view by insisting that any ruling to exclusively treat research evidence as if it is able to adjudicate over what is best practice merely discourages wise evaluation by underplaying the role of professional judgement in practice decision making. As Lencucha, Kothari and Rouse ((2007) report, one of the main obstacles to professional practice development is the narrow view of EBP where research evidence is the only evidence or knowledge that is accorded currency. These authors purport that improving practice skill and judgement involves having access to a host of other forms of evidence, which include experience, intuition, and reflection. There is also growing interest in the special education arena with the notion of drawing from the evidence that emanates from practice, known as 'practice based evidence' (PBE). PBE has been loosely defined as the use of real-time feedback to develop, guide, and evaluate practice. It is an approach that privileges evidence derived from the lived and actual realities in communities and populations (Barkham & Mellor-Clark, 2003).

Despite the debates that continue to be had about the appropriateness or otherwise of EBP in education, it is apparent that proponents and opponents are ultimately united in their respective and collective vision, which is that of promoting an approach to special education practice that supports the best and most responsive practice possible. Perhaps it is less about having to take an 'either-or' stance in terms of EBP, but is more about how EBP is understood and operationalised within education. According to Brice and Carlson (2004), this is about an approach that is not linear and exclusive, but one that is discerning, amenable and relevant, and is continually being ameliorated to reaffirm 'what works', in order to positively strengthen education practice and outcomes. This notion is succinctly captured by Wolpert et al. (2006) who declare that EBP is not about the indiscriminate application of findings from randomised controlled trials to all individuals with comparable problems by way of a 'one size fits all' policy. They declare that practitioners' choice of approach is fundamentally a decision making process which is guided by a range of factors, including the characteristics of the referred child / young person, specifically their familial, social and cultural realities, as well as the service context. Wolpert et al. insist that this guidance must provide a starting point for particular decision making, not an end point, and further contend that all decisions:

.....need to be made in the light of assessment of the appropriateness of a particular approach within a given context, its acceptability, the likely costs, risks and benefits compared with other approaches. The picture presented by many children young people and families seeking help from services is complex, and the answers to the child's and the family's problems are sometimes not at all obvious. (p. 5)

The excerpt above sends out some very strong messages in regards to the issue of defining what constitutes 'evidence' from a minority cultural (Māori) perspective. Rather than interpreting such queries as needless and tiresome challenges to a predominant and unilateral discourse, researchers, decision-

makers and policy makers in special education need to reflect critically on the fundamental elements of inclusion and diversity, and consider why it is vital to encompass alternative evidences and realities; those which emanate from a knowledge base that has integrity (Durie, 1997), and which will be able to better inform those who are seeking to understand 'what works best' - for Māori.

2.5 LISTENING TO CULTURE: REALITY, WORLDVIEW AND CULTURE

Wearmouth, Glynn and Berryman (2005) contend that people's perceptions of reality - what they regard as actual, apparent and achievable - is framed according to what they perceive reality to be. This reality-formation is patterned on time-honoured experiences, belief systems and ways of thinking, feeling and behaving. These conceptualisations and patterns of life extend from the past and are inherent in the logic, narratives, and beliefs that form a people's 'worldview' (Marsden, 2003). It is suggested by Marsden and Henare (1992) that a worldview forms the core of; "conceptions of reality to which members of a culture assent and from which stems their values system. The worldview lies at the heart of the culture, touching, interacting with and strongly influencing every aspect of the culture" (p. 3). From our worldview comes our 'culture', which is defined by Bishop, Berryman, Tiakiwai and Richardson (2003) as encapsulating both appropriate (cultural iconography) and responsive (how we relate and interact) elements.

Bruner (1996) proposes that the development and working of the human mind is linked to "a way of life where 'reality' is represented by a symbolism shared by members of a cultural community in which a technical-social way of life is both organised and construed in terms of that symbolism" (p. 3), and further suggests that this shared symbolism is; "conserved, elaborated and passed on to succeeding generations who, by virtue of this transmission, continue to maintain the culture's identity and way of life" (p. 3). The ongoing patterns of life and social nuances that extend from the past are intrinsic within dialogue, imagery, logic and stories, providing evidence to interpret the understandings and intentions of

a particular group of people (Bruner, 1990). This point is significant, in that it highlights the critical role of culture in determining the actions and interactions that transpire within particular groups. This is clarified further by Bruner (1990) who suggests that:

... it is culture, not biology, that shapes human life and the human mind, that gives meaning to action by situating its underlying intentional states in an interpretive system. It does this by imposing the patterns inherent in the culture's symbolic systems - its language and discourse modes, the forms of logical and narrative explication, and the patterns of mutually dependent communal life. (p. 34)

Macfarlane (2003) declares that “the cultural reality of Māori people remains strong. The culture is there. It is vital; it is meaningful” (p. 12). According to Hilliard (2001), one must be in a position to observe it; whether living it, or working within it. So what is ‘culture’? What are the observable dimensions? Why is it important to ‘listen’ to culture?

The notion of ‘listening to culture’ – of understanding what culture actually is – is a topic that has continued to generate much interest at a national level over the past two decades (Bishop & Glynn, 1999; Clark, Smith & Pomare, 1996; Glynn, 1997; Glynn & Macfarlane, 2000; Hohepa, 1993, 1999; Macfarlane, 2000a; Penetito, 1996; G. Smith, 1992; Smith, 1999). These researchers have reiterated the importance of professionals, across a range of societal disciplines, being models for the expression of respect for cultural difference, and for power-sharing, equity and inclusion. In Aotearoa New Zealand, incomplete information and stereotypical presentations about Māori people and Māori culture only serve to perpetuate eurocentric notions and relegate Māori to an ‘outsider’ position along with numerous other minority ethnic groups who have arrived in this country since the signing of Te Tiriti o Waitangi in 1840 (Glynn et al., 1998). An inclusive education system, according to Hardman, Drew and Egan (1999), must

draw from indigenous cultural realities in shaping knowledge bases and pedagogies within and across educational programmes, while fostering attitudes of respect and appreciation for all cultures.

Durie (2003) states that “Culture is a convenient way of describing the ways members of a group understand each other and communicate that understanding” (p. 2). Culture is described by Winzer and Mazurek (1998) as something that grows out of the past, but functions in the present. This perspective engenders a definite sense of longevity in terms of determining the essence of culture, as it infers that culture has a history, and that this history influences current realities for people. According to Zion (2005), culture is “....the system of shared beliefs, values, customs, behaviours, and artefacts that the members of society use to interact with their world and with one another” (p. 3).

The sentiments inherent in all of the above statements are also reflected in statements made by Quest Rapuara (1992):

Culture is what holds a community together, giving a common framework of meaning. It includes how people communicate with each other, how we make decisions, how we structure our families and who we think is important. It expresses our values towards land and time and our attitudes towards work and play, good and evil, reward and punishment.....preserved in language, symbols and customs and celebrated in art, music, drama, literature, religion and social gatherings. It constitutes the collective memory of the people and the collective heritage which will be handed down to future generations. (p. 7)

Connolly, Crichton-Hill and Ward (2005) are in tandem with the above statements, but extend this further by touching on aspects specific to group decision-making, group management, and group behaviour. These authors declare that ‘culture’ relates to particular elements which are commonly shared

by a group of people, thereby connecting them in terms of how they experience and perceive the world around them. These perceptions, they suggest, guide day-to-day living, influence how decisions are made and by whom, and determine what is perceived to be appropriate and inappropriate behaviour within any given context. Culture is therefore related to behaviour and environment (and how these are collectively managed), and the shared attitudes, values, goals, and practices that characterise a social group.

2.5.1 CULTURE, ETHNICITY AND IDENTITY

In Aotearoa New Zealand, the terms ‘ethnicity’ and ‘culture’ are regularly used in synonymous ways. The literature on ‘culture’ indicates that this term refers to behaviour and environment, and is about group-specific and shared attitudes, values and practices. Ethnicity refers to a sense of identifying with or connecting to a particular group of people who share a commonality based on heritage and ancestry (Walker, 1996). For Māori, these terms are regularly interchangeable as it is the tikanga that is handed down over time through whakapapa, therefore defining a particular cultural and ethnic identity for Māori (Benton, 2002; Walker, 1996). These views also resonate with those espoused by Phinney and Rotheram (1987), who maintain that there are ethnically-linked ways of thinking, feeling and acting that are acquired through group membership socialisation.

According to Rotheram and Phinney (1987), ‘identity’ is defined as the sense of affiliation and belonging to an ethnic (cultural) group. Phinney (1992) states that ethnic identity comprises three key elements, which include 1) self-identification or the label one uses for oneself, 2) a sense of belonging, which assesses ethnic pride, positive feelings about one’s background, and feelings of belonging and attachment to the group, and 3) attitudes towards one’s group. In attempting to unpack issues of wellbeing and disparity for Māori, ‘identity’ has been described by Benton (2002) as “...a complex social construct which cannot be ignored if policies designed to address disparities are to be effective” (p. 12). Benton asserts that cultural identity for Māori is a key element for wellbeing and therefore

requires careful consideration in both traditional contexts (notions of hapū and iwi affiliation, tangata whenua status, and other criteria), and non-traditional contexts (how people live and work). Cultural identity reflects whakapapa, and is therefore able to be a source of strength and pride for Māori. Durie (1994a, 1994b) contends that it is essential to discover the conditions that promote cultural identity and the implications of cultural identity for health and wellbeing.

Research undertaken in Aotearoa New Zealand indicates that Māori student achievement is affected by the degree to which their culture is respected by the education context, and by the degree to which there is congruence between the culture of the community or whānau and the values of that context (Nash, 1997). Bevan-Brown (2004) goes further by stating that whānau are seeking both effective education provision, and provision which values and enhances culture and identity. This factor highlights the duality of culture and identity, and reinforces the contention that 'culture counts' (Bishop & Glynn, 1999) when co-constructing educational provision with and for Māori students.

The Māori Education Strategy, Ka Hikitia (Ministry of Education, 2008a, p. 19), has incorporated this factor within the strategy approach, which is driven by two components – *potential* and *ako*.

Potential comprises three underlying principles;

- Māori potential: Māori learners have unlimited potential
- Cultural advantage: Māori have cultural advantage by virtue of who they are – being Māori is an asset, not a problem
- Inherent capability: Māori are inherently capable of achieving

Ako incorporates two aspects:

- Culture counts: knowing, respecting and valuing who students are, where they come from and building on what they bring with them

- Productive partnerships: Māori students, whānau, hapū, iwi and educators sharing knowledge and expertise with each other to produce better mutual outcomes

Fundamentally, ako refers to the significance of reciprocity in teaching and learning relationships and encounters, and recognises that the learner and whānau cannot be separated. Ka Hikitia focuses on the significance of culture and cultural identity, and also emphasises the fact that it is the responsibility of the entire education sector to draw from Māori evidences and cultural imperatives in order to ensure that Māori are enjoying educational success – as Māori (Ministry of Education, 2008a). It is reiterated in Ka Hikitia that the ‘culture counts’ aspect is not about cultural stereotypes or simplistic knowledge of things Māori, but is more about personalising education provision by seeking to understand where Māori learners come from, and tailoring the content of provision to ensure that it is culturally relevant.

2.5.2 CULTURAL TERMINOLOGY

Much of the literature on ‘culture’ utilises other derivatives and protractions of this core concept in order to imbue and promote professional thought and action. These terms serve to support awareness and understanding by encompassing various other dimensions that comprise the entirety of ‘culture’. Three culture-specific terms that are deemed most relevant to this thesis will be briefly expanded on next in this literature review. These include:

- **cultural safety** (comprising *cultural awareness* and *cultural sensitivity*)
- **cultural competency**
- **cultural responsiveness**

Cultural safety

This has been instantiated by the Nursing Council of Aotearoa New Zealand to describe the care provided by a practitioner to an individual or family whose

culture is not the same. The notion of cultural safety emerged during the late 1980s as a result of challenges by Māori educators, nurses and leaders to eurocentric health systems which were disabling Māori from access to health care (Ramsden, 1997). The cultural safety movement was concerned about issues of social justice, professional power, prejudice and attitude, rather than the ethnicity and culture of patients. As a construct, cultural safety centres on the relationship between the 'helped' (the client) and the 'helper' (the service provider / professional) and promotes the notion of safeguarding client care by 'doing no harm'. It is defined as the state of being in which a child or young person experiences that their personal wellbeing (including their social and cultural frames of reference), is acknowledged by the professionals who are engaged to help. Furthermore, it means that the child or young person will feel hopeful that her or his needs and those of her or his whānau will be treated with dignity and respect (Ramsden, 1997). This latter point includes the right of whānau to participate collaboratively in decisions-making with professionals / service providers. Ramsden (2002) states that:

Cultural Safety is a mechanism which allows the recipient of care to say whether or not the service is safe for them to approach and use. Safety is a subjective word deliberately chosen to give the power to the consumer. (p. 6)

Papps (2005) contends that culturally safe care is that which is provided by a practitioner who has:

....undertaken a process of reflection on [his or her] own cultural identity and recognises the impact of [his or her] own culture on [his or her] own nursing practice. Unsafe cultural practice is any action which diminishes, demeans or disempowers the cultural identity and wellbeing of an individual. (p. 25)

The New Zealand Psychologists Board's (2009) *Guidelines for Cultural Safety* state that the purpose of cultural safety in psychology education is focused on the knowledge and understanding of the individual psychologist. These guidelines state that a psychologist who can understand his or her own culture and the theory of power relations can be culturally safe in a number of contexts. Cultural safety is described as being underpinned by communication, recognition of the diversity in worldviews between cultural groups, and the impact of colonisation processes on Māori. Further, it is deemed to be an outcome of psychology education that enables a safe, appropriate and acceptable service as defined by those who receive it; a view which is in tandem with Ramsden (2002).

Table 2.1 shows how the New Zealand Psychologists Board describes the components of *cultural awareness* and *cultural sensitivity* as they contribute to the enabling of cultural safety in psychological practice

Table 2.1: The process toward achieving cultural safety in psychological practice (New Zealand Psychologists Board, 2009, p. 6)

CULTURAL AWARENESS	CULTURAL SENSITIVITY	CULTURAL SAFETY
A beginning step toward understanding that there is difference. Many people undergo courses designed to sensitise them to formal ritual and practice rather than the emotional, social, economic and political context in which people exist.	Alerts psychologists to the legitimacy of difference and begins a process of self exploration as the powerful bearers of their own life experience and realities and the impact this may have on others.	An outcome of psychology education that enables safe service to be defined by those who receive the service.

Cultural competency

This concept first emerged in the health care literature in a 1989 article penned by Cross, Bazron, Dennis and Isaacs (Thomson, 2005). These authors declare that cultural competency is about the congruency of behaviour, attitudes and policies that converge in an organisation or amongst professionals, that enable the organisation and the professionals to work effectively in cross-cultural situations. According to Berryman (2008) cultural competency refers to the ability to learn from, relate to, and interact respectfully with people from your own and other cultures. This is expanded on by Durie (2003) who states that:

Cultural competence is the acquisition of skills so that we are better able to understand members of other cultures in order to achieve best outcomes....it is about being able to understand the people who we are going to deal with, as practitioners... (p. 2)

Sue (2001) contends that cultural competency is about practitioners having the “awareness, knowledge and skills needed to function effectively in a pluralistic democratic society”, and therefore to develop the “ability to communicate, interact, negotiate, and intervene on behalf of clients from diverse backgrounds” (p. 802). Sue goes on to assert that organisations must support this concept by engaging in actions and creating conditions that maximise the development of inclusive and equitable systems for clients and professionals. In helping professions (like health, education, welfare and justice), cultural competency is therefore a two-fold exercise in that it requires practitioners to extend their cultural understanding, knowledge and skills, whilst being supported by policies and implementing practices that enable these new learnings to be actualised.

Cross et al. (1989) describe the notion of a cultural competency ‘continuum’, whereby practitioners are able to locate themselves at one of six graduated junctures. These authors declare that the challenge for practitioners involves moving as far and as quickly as possible along the six-point continuum. The six junctures are expanded on below:

1. **Cultural destructiveness:** displaying behaviours that reinforce the superiority of one race or culture over another, with the resultant oppression of the group viewed as inferior;
2. **Cultural incapacity:** exhibiting less actively destructive beliefs or behaviours, but being paternalistic and lacking the skills to be effective with individuals from diverse groups;
3. **Cultural blindness:** professing that culture, race and / or language make no difference and explicitly or implicitly

encouraging assimilation;

4. **Cultural pre-competence:** accepting the need for culturally competent policies and procedures, but not proceeding beyond tokenism or searching for ways to respond;
5. **Cultural competence:** accepting and respecting diversity and implementing policies that support these beliefs and commitments;
6. **Cultural proficiency:** refining approaches by learning more about diversity through research, dissemination and fully inclusive practices.

In essence, the Cross et al. (1989) cultural competency continuum is descriptive, and is therefore extremely useful for locating oneself in order to determine a starting point from which to develop and extend one's cultural competency. Inherent in this continuum, is an element of practitioner willingness or desire to proceed along the continuum and extend their cultural competency.

The notion of cultural desire is one which has been explored more fully by Campinha-Bacote (2007) who has elevated the significance of the 'cultural encounter' over cultural desire in prompting and developing cultural competency. Campinha-Bacote found that cultural desire, although essential, was not in itself sufficient for practitioners to develop cultural competency – that this was more reliant on the presence of cultural encounters. To that end, Campinha-Bacote has used the acronym 'ASKED' to develop a five-dimensional model to support the development of cultural competency, summarised below:

1. **Cultural awareness:** the deliberate self-examination and in-depth exploration of one's biases, prejudices, stereotypes and assumptions;

2. **Cultural skill:** the ability to collect culturally relevant data regarding the clients presenting issue(s), and undertaking a culturally-based assessment respectfully and sensitively;
3. **Cultural knowledge:** the process of seeking and obtaining a sound knowledge base about culturally and ethnically diverse groups;
4. **Cultural encounters:** the continuous process of interacting with clients from culturally diverse backgrounds in order to validate, refine or modify existing values, beliefs, and practices;
5. **Cultural desire:** the motivation to 'want to' (not 'have to') engage in the process of becoming culturally competent.

Cultural responsiveness

This term has gained momentum in recent years within and across the caring professions, both nationally and internationally. According to Macfarlane (2007), this idiom – which in essence is about 'doing things right' – now appears to be used in preference to the term 'cultural appropriateness', which is about 'doing the right things'. Cultural responsiveness is an active rather than a passive concept, and denotes the notions of power-sharing and enabling. Berryman (2008) states that cultural responsiveness is about providing space for parties (professionals and clients) to listen and learn from each other without one party imposing their own cultural views on the other. Berryman insists that clients must be able to bring their own cultural understandings and experiences to the relationship and thus to the interactions. She contends that for Māori clients, this means that they will be considered and consulted in everything that impacts on them – a perspective described by Raewyn Tipene-Clarke (n.d.) as the “nothing about us without us” notion.

Cultural responsiveness is described by Kozleski, Harry and Zion (2005) as “....the ability to learn from and relate respectfully to people from your own and other cultures” (p. 22). These authors promote the need for professionals to reflect on

and challenge one's own biases, to appreciate diverse views, to avoid stereotyping, to not impose one's own beliefs and values on others, and to build on clients' cultural strengths. They also declare that cultural responsiveness is a journey, not a destination, and as such it is about cultivating an open attitude and acquiring new skills. It also involves exploring and honouring one's own as well as other people's culture. Zion (2005, p. 16) provides a list of eight indicators of cultural responsiveness, namely:

1. Awareness of and sensitivity to personal cultural heritage/s
2. Value and respect for differences between cultures
3. Awareness of the role of cultural background, experiences, attitudes, and values in creating unconscious and conscious biases that influence communication and connection with others
4. Acknowledgement of personal competency and expertise
5. Comfort with differences that exist between self and students in terms of race, ethnicity, culture, and beliefs
6. Sensitivity towards potential negative emotional reactions toward others that may cloud interpersonal connections
7. Willingness to contrast own beliefs and attitudes with those of culturally different people in a non-judgmental fashion
8. Awareness of personal stereotypes and preconceived notions about individuals with differing experiences, cultural orientations, language and abilities.

After reviewing much of the literature specific to the terms *cultural safety*, *cultural competency* and *cultural responsiveness*, it is clear that many of the aspects that characterise one are also exemplified in either or both of the others. This can, at times, contribute to ongoing levels of confusion amongst professionals about what each of these terms actually means; what each explicitly comprises, how

each is appraised, and who determines this process. From an organisational perspective, cultural responsiveness embodies both cultural competency **and** cultural safety (Dunbar & Scrimgeour, 2009; A. Macfarlane, 2011), however the latter two need to remain discrete sub-groups by virtue of the fact that their parameters are determined by different cohorts (practitioner and client respectively). Given that this is the case, then cultural responsiveness is wholly dependent on both of the other two components being actualised, with evidence specific to both being available to validate that claim.

Who decides if a particular service or practice is culturally responsive? Where is the voice of the whānau (the client) in this discussion? In determining if a particular service or practice is culturally responsive, then the voice of the whānau (the client) must co-lead this discussion. A further issue that emanates out of the literature is that fact that cultural competency is an endeavour that is able to be (indeed needs to be) planned for so that cultural safety (client care) is more likely to ensue; in other words, cultural competency is the precursor to cultural safety (Ramsden, 2002). It could therefore be argued that any organisation that fails to ensure that their professional representatives are culturally competent does not value the cultural safety of their clients. As Sue (2001) reminds us, the delivery of culturally responsive services; “..must be about social justice” (p. 801).

2.5.3 MĀORI PERSPECTIVES: ABILITY, DISABILITY AND WELLBEING

Because any given culture's concept of special abilities is influenced by all its beliefs, needs, values, concepts and attitudes, we cannot assume that Māori and Pākehā concepts will be the same nor that what we do to recognise and cater for gifted and talented Pākehā children will be appropriate for their Māori counterparts. (Bevan-Brown, 1994, p.5)

The statement above, although referring to gifted and talented tamariki, is congruent with Māori interpretations and perspectives of disability. As Bevan-Brown (2002, 2003a, 2003b) notes, 'culture' can determine the way we think, feel and behave, and can also determine what we see as special needs, our attitudes about these needs, and the way we manage or respond to them". Bevan-Brown (1996) reports that Māori have a much more holistic view of human development in general and that this holistic perception reflects Māori values, customs and beliefs. She argues that the Māori concept of special needs is broad and wide-ranging, with importance also being placed on strengths and abilities. According to Bevan-Brown, many Māori students who present with special needs (disabilities) may also present with special attributes (abilities) through sporting prowess, aroha, humility or other such qualities, which may not even be identified or acknowledged. Bevan-Brown suggests that this highlights the need for educational professionals to pay cognisance to Macfarlane's (2004) plea and 'listen to culture'.

According to Wilkie (1999), the term 'special needs' makes no sense to Māori as no distinction is made between people on the basis of their abilities or disabilities; everyone is special and regarded as unique in their own right. This is in tandem with McCudden's (1992) stance on special needs from a Māori perspective, which reiterates the notion that tamariki Māori all have unique gifts and talents - a view which, according to McCudden, supports an inclusive policy. Bevan-Brown (1999) describes the Māori concept of special needs as: "...broad, inclusive, and influenced by the whare tapa whā concept of wellbeing for Māori" (p. 64). The whare tapa whā concept (Durie, 1994b) encompasses four domains, all of which must remain in balance in order to maintain overall health and wellbeing (Figure 2.5). The framework is based on the four walls of a house, with each side complementing and strengthening the others.

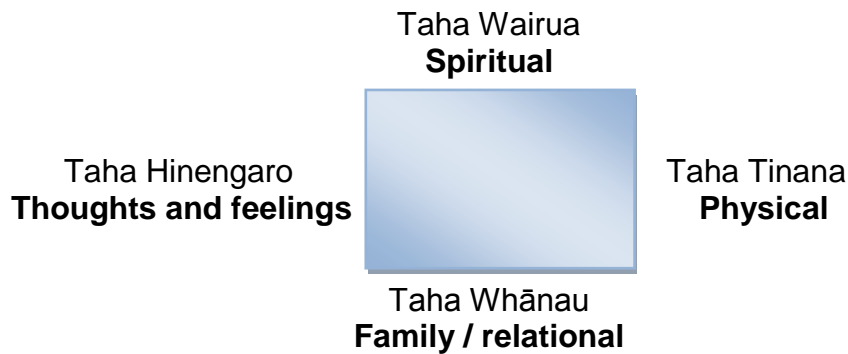


Figure 2.5: Te Whare Tapa Whā (Durie, 1994b)

Ratima (2001) reports that until recently, conventional concepts of disability have had a tendency to focus on physical, sensory psychiatric / psychological, learning or intellectual impairments, and reduced functioning. She contends that this is consistent with a conceptual framework of health which focuses on physical and mental dimensions of wellbeing and the worthiness of independence. Ratima posits that this is in direct contrast with Māori concepts of health, which are holistic in nature, and locate individuals within the whānau context. This distinction favours interdependence, and recognises determinants of health (including cultural and spiritual dimensions), incorporates a focus on continuity between the past and the present, and views health and wellbeing as a balance between interacting variables. The interconnectedness of health, wellbeing and identity is highlighted by Durie (1998), who believes that for Māori, the concepts of health are inherently concerned with ensuring access to cultural resources. Durie contends that the notion of a secure Māori cultural identity is central to good health for Māori.

In a national review on health undertaken in 2004 by the National Health Committee (Ministry of Health, 2004), it was noted that Māori with disabilities expressed the value that they place on their cultural identity as Māori, and that Māori concepts of health and wellbeing are concerned with being healthy as Māori and therefore maintaining a secure Māori identity. More recent concepts of disability, as expressed in *The New Zealand Disability Strategy* (Ministry of Health, 2001) are centred on the interaction between the individual with the

impairment and the environment. Māori concepts of disability and disability support are likewise broad and emphasise the creation of environments that are conducive to attainment of balance, spiritual and emotional wellbeing, maximum functioning, strengthening positive interdependence (with whānau being central), and maintaining and reinforcing a secure cultural identity.

For Māori, the interconnectedness of health, wellbeing, cultural identity, and belonging (of inclusion) is significant, and this evidence continues to emerge throughout the discourses in the literature. For specialists working in helping professions, like health and special education, it is important to consider how the evidence inherent in these perspectives is able to inform thinking and theorising, and subsequently impact on practice approaches. Kingi and Bray (2000) declare that: “How disability is perceived and diagnosed, scientifically and socially, shapes the way in which people with disabilities are treated as a group” (p. 3). This statement is significant in light of research undertaken by Collins and Wilson (2008). These authors contend that Māori with disabilities prefer informal support systems which contextualise them within the social contexts to which they are connected. Collins and Wilson report that this requires them to be at the centre of, and included by, the care-giving relationships - from those closest, to those who help generally. The whānau, according to the carers and care recipients in this study, must be at the heart of informal care-giving relationships.

In a study undertaken by Kingi and Bray (2000), many Māori also have additional views about the concept of disability that move beyond any medical or societal perceptions. These views reflect the belief that disability is oftentimes the result of an individual's environment, and directly related to the effects of being in an oppressed culture. Throughout this study, many Māori identify a range of environmental and societal variables that are ‘disabling’ for Māori as a people. These include socio-cultural influences (e.g., poverty; unemployment; inadequate housing and drug dependency), the impact of colonisation (e.g., land confiscation; loss of access to traditional food and resources; urban drift away

from marae), and the loss of the Māori language – and therefore identity (e.g., through legislation forbidding its use in the early 1900s). The last point is reflected in the following *whakataukī*:

Ko te reo te tuakiri o te tangata

Kā ngaro te reo, kā ngaro te iwi

Language is the identity of the people

If the language dies, so too does its people

Many Māori believe that these negative environment and societal variables are more disabling to Māori than any physical, psychological or sensory impairment – a view succinctly expressed by a kaumātua (elder), who stated: “We are disabled in the Pākehā world; in our world we’re not” (Kingi & Bray, 2000, p. 21).

2.6 THE PSYCHOLOGY OF CULTURE: THE CULTURE OF PSYCHOLOGY

Psychology (as defined in the Encarta Dictionary) is the study of the human mind and of human behaviour. It refers to the characteristics, actions, thoughts, words and associated behaviours of a person or group. Psychology is also concerned with the subtle social nuances that influence a person or group. Pedagogy (as defined in the Encarta Dictionary) is the science or process of teaching and learning – the sharing and transmission of understanding and knowledge. These broad definitions collectively reflect much that is espoused in the literature specific to the meaning of the term ‘culture’. As mentioned earlier in this chapter, the term ‘culture’ refers to behaviour and environment, and is about group-specific and shared understandings, attitudes, values and practices. One may therefore rightly assume that psychology must therefore pay credence to the significance of culture when seeking to understand how Māori think, feel, behave and make meaning of their experiences. But is this the case?

Wilhelm Wundt - considered the father of modern psychology - is credited with establishing psychology as an independent branch of science in 1879 (Boring,

1950; Kim & Berry, 1994). Wundt recognised two traditions in psychology; the natural sciences tradition and the cultural sciences tradition, and was also influential in establishing psychological experiments in general psychology, reflecting the natural sciences tradition. The experimental approach has become the defining feature of general psychology (Koch & Leary, 1985). Wundt recognised that although the experimental method is appropriate for investigating some basic psychological processes, it is inappropriate for studying psychological phenomena that are shaped by language and culture (Allport, 1968). General psychology, however, rejected the cultural sciences tradition advocated by Wundt and adopted a natural sciences paradigm as the dominant framework (Koch & Leary, 1985).

The cultural sciences tradition recognises the need to develop theories and approaches that take into account full human qualities and the cultural contexts that embody these. According to Kim and Berry (1994) this tradition is a version of science that encompasses the physical, biological, social and applied sciences. This tradition is consistent with Māori perspectives of ability, disability and special needs which define wholesomeness or wellbeing in holistic terms. The wellbeing of the individual is seen as dependent not only on the absence of illness or disability, but also on the presence of an awareness of historical, social, cultural, economic, political and environmental circumstances (Ratima, Durie, Allan, Morrison, Gillies & Waldon, 1995). It would be in order, therefore, for Māori to challenge, as Wilhelm Wundt did, a monocultural position on the definition of psychology and pedagogy. Such a challenge – reported on by Macfarlane (2003) - was made in 1998 by a noted Māori psychiatrist Winston Maniapoto (Manager Māori: Northern Health) in a seminar to staff of the Department of Psychology, at the University of Waikato. Maniapoto (1998) referenced an excerpt from C. F. Whittington as the basis for his presentation:

Alienated though the majority may be from their Māoritanga, it is to demonstrate an indefensible insensitivity if we remain blind to their own inherent values and spiritual beliefs and

insightlessly continue to interpret their disturbances solely from our own cultural vantage point.....Superficially anyway, the reported subjective culturally determined experiences of many Māori and their untoward behavioural correlates can simulate all the major mental and neurotic illnesses, but their successful treatment is not to be found in the application of our European conventional monocultural psychiatric practices...” (Whittington, 1982, quoted in Maniapoto, 1998)

Commenting on the Whittington statement, Maniapoto (1998) inferred that for Māori there are inherent values and beliefs that relate to psychological health and wellbeing that have transcended and remained strong throughout history. This view is reiterated by Rangihau (1975), King (1975), and Macfarlane (2000a) who declare that even though many Māori are alienated from their Māoritanga, there remains an inherent factor associated with the essence of being Māori. Maniapoto made a number of other significant inferences from the Whittington proclamation, namely that:

- professionals who are working from a natural science paradigm should consult or enlist the expertise and knowledge of Māori who are proficient in kaupapa Māori;
- diagnoses made by non-Māori may often be flawed, making any ensuing intervention incongruent and inept;
- continuing to interpret Māori thinking, health and wellbeing solely from a eurocentric viewpoint is insensitive and indefensible;
- successful intervention is not to be found in the application of European, monocultural, psychiatric, psychological or pedagogical methods; and
- the alienation of many Māori from their Māoritanga (their whānau, hapū and iwi) does not exonerate professionals of

their responsibility to seek and apply practices and approaches that are appropriate and responsive to Māori.

According to Bridgman (1993) and Moeke-Pickering, Paewai, Turangi-Joseph and Herbert (1998), the model of psychology in Aotearoa New Zealand is premised on the British colonial (western) knowledge system, the content of which is derived largely from the United States. This knowledge system effectively supplanted Māori epistemology (the Māori theory of knowledge, philosophy and ways of knowing) in favour of western ways. The western body of knowledge has regularly been promoted globally as the singular world consciousness, being presented as all-encompassing and impartial (Abbott & Durie, 1987). This has grown into an intellectual knowledge system known as 'Eurocentrism'. Abbott and Durie discuss the limitations of, and ethnocentrism inherent in, western psychology, where core values and conceptions oftentimes appear artificial, trivial and alien to Māori ways of thinking. These authors describe it as "...the cultural insularity pervading the discipline" (p. 60). They also describe the notion of a neat and precise western psychological output that is impressive to the dominant system, but which regularly under-delivers to Māori because of its lack of relevance to the real-life psychological situations that are faced by Māori (Macfarlane, 2003).

Ermine, Sinclair and Jeffrey (2004) contend that western values, motivations and interests continue to define the methods to classify and represent indigenous peoples by amassing knowledge of human society through the process of research. In 1993, Shiva theorised in a publication entitled; *Monocultures of the Mind*, that:

The first level of violence unleashed on local systems of knowledge is not to see them as knowledge. This invisibility is the first reason why local systems collapse without trial and test when confronted with the knowledge of the dominant west. When local knowledge does not appear in the field of the

globalising vision, it is made to disappear by denying it the status of a systematic knowledge, and assigning it the adjectives 'primitive' and 'unscientific'. (p. 10)

The proposition that indigenous knowledge systems are unscientific or technical was challenged by Aluli-Meyer (2001) who describes indigenous knowledges as comprising complex sets of technologies that have been developed and sustained, passed on to subsequent generations through modelling, practice and animation. Aluli-Meyer reports that worldwide, indigenous scholars note that these knowledges serve as threads which, when woven together, make up the cultural cloth of particular indigenous groups, and define their actions, thoughts, words and associated behaviours. Like Aluli-Meyer, Westerman (2004) urges mental health psychologists who are working with indigenous people to consider the relevance and impact of culture when facilitating a psychological paradigm.

The application of a psychological paradigm which was foreign to Māori, and inherently bereft of culturally congruent perspectives, became accepted practice by New Zealand psychologists for use with Māori in earlier years. Psychological and social interventions based on this paradigm were deemed entirely appropriate for Māori despite obvious ethnocentric biases inherent within this framework (Blampied, 2008). In more recent years however, particularly during the past two decades, such approaches are no longer judged appropriate, and proponents of kaupapa Māori theory in research and education are advocating for an approach that validates Māori epistemology, Māori identity and Māori pedagogy, by enabling tino rangatiratanga (self determination, autonomy). Kaupapa Māori is distinguishable as a theory of transformation which responds to Māori aspirations and needs in relation to learning, language and cultural revitalisation (Smith, 1995, 2003). Bishop and Glynn (1999), whose ideas are consistent with Smith's proposals on kaupapa Māori initiatives, contend that the call for tino rangatiratanga - often misunderstood by non-Māori - demands a repositioning of the 'system' in order to provide space for an authentic Māori

voice where the impediments of unequal power relationships are rejected. The 'system', they declare, encompasses health, justice, politics and education.

A significant component of the work that special education professionals are required to do involves interacting with and processing various sources of information in order to better understand others (Berryman, 2008; Durie, 2006). Various theories may underpin the range of models and approaches that are used in facilitating psychological and social interventions in special education, however many theories pay little attention to culture and ethnicity. A statement by Rhodes and Tracey (quoted in Walker and Shea, 1999) explains that theories provide the conceptual framework upon which actions or interventions are shaped by education professionals.

One form of intervention, carried out within two different conceptual frameworks, can have radically different meanings and lead to radically different experiences and outcomes for the participants. (pp 23-24).

Walker and Shea (1999) propose that if Rhodes and Tracy are correct, then educators' perceptions of and beliefs about children and young people will largely determine the psychological and social interventions that are selected and implemented. The significance of this is that if special education services and structures are defined and shaped to serve the dominant majority, then the experiences of, and outcomes achieved by, the minority - in this case Māori - are likely to be unconstructive. This is similar to the views of Hardman, Drew and Egan (1999), who believe that when a special education system does not satisfactorily accommodate diversity, and effectively marginalises the preferences and aspirations of a significant minority group, then the system must be deemed inadequate, and requiring of modifications.

Special education services that are solely based on western theories and which are not cognisant of culture and ethnicity are clearly inadequate if the intention is

to enable and enhance positive education outcomes for Māori students who are referred for special education support. This perspective is assertively put forward by Howitt and Owusu-Bempah (1994) and Kagitcibasi, (1996) who warn that the lack of attention to alternatives to mainstream knowledge (which is not only eurocentric but typically focused on middle-class beliefs and practices) will leave psychology and social service disciplines impoverished. This warning is positively reframed by Macfarlane (2003) who declares that by paying attention to the alternatives (Māori knowledge, pedagogy, and evidences), then psychology and special education practice will be enriched.

The idea of broadening and enriching mainstream knowledge is discussed by Durie (2007), who talks about the “cultural-clinical interface” (p. 11) in professional practice, and discusses the risks associated with professionals undervaluing and/or dismissing cultural practice as the “lesser practice”. Durie insists that when working with Māori, a Māori worldview must shape and drive the parameters of practice, and that the underlying methodological base depends on Māori-preferred approaches to relationships and notions of influence that retain a spiritual element. Concepts of connectedness associated with an ecological approach to understanding issues and challenges create a framework for responding to need, whereby external (rather than internal psychological or biological) factors are afforded priority. In contrast many conventional service approaches derive legitimacy and credibility solely from scientific method and evidence based conclusions. Despite the differences, Durie declares that the two ‘practices’ need to be reconciled, as jointly they lead to innovative responses. The practice of blending clinical and cultural streams as a means of achieving evidence based practice is illustrated by way of the concept of *Tō Tātou Waka* (Macfarlane, Blampied & Macfarlane, 2011). ‘Tō tātou waka’ (meaning ‘our canoe’), indicates that paddling (moving) forward needs to be carried out in collaboration and partnership by those wanting to advance best outcomes. Tō Tātou Waka (Figure 2.6) represents how the cultural-clinical interface is able to be aligned, according both practice components due status and respect.

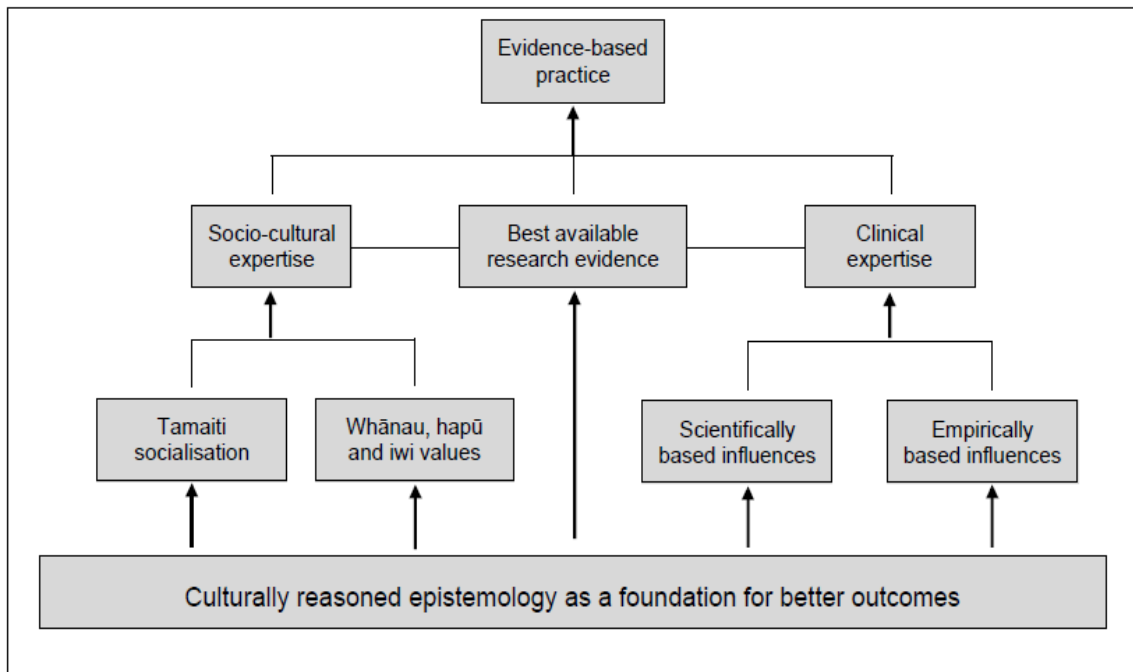


Figure 2.6: Tō Tātou Waka: A blending of clinical and cultural streams (Macfarlane, Blampied & Macfarlane, 2011)

Indigenous peoples throughout the world have sustained their unique worldviews and associated knowledge systems for hundreds of years (Palmer & Buchanan, 2011). These cultures have exhibited remarkable resilience and determination given that the ongoing retention and revitalisation of language and customs have had to endure transformative forces beyond their control. For Māori, durability has prevailed in the face of colonisation and resistance throughout the decades, as well as other major social upheavals, including globalisation, immigration and multiculturalism (Walker, 1987, 1990). Kawagley and Barnhardt (1997) contend that many of the core values, beliefs and practices associated with indigenous worldviews have survived and are being recognised as having an enduring and adaptive integrity that is as valid for today's generation as it was for generations past. The depth of indigenous Māori knowledge, rooted in the inhabitation of Hawaiki and Aotearoa New Zealand offers benefits for all peoples, from curricular designer to consultant, from classroom teacher to teacher educator, as they search for more satisfying and sustainable ways to live in a society that embraces diversity.

2.6.1 CULTURALLY RESPONSIVE AND INCLUSIVE PEDAGOGY: KEY MESSAGES FOR SPECIAL EDUCATORS

Over the past decade throughout numerous countries worldwide, the term 'culturally responsive' has gathered impetus as a means of prescribing and describing services that are provided to diverse clients within the social service sectors, including health, welfare, justice and education. According to McKinley, Brayboy and Castagno (2008), culturally responsive education is not a new phenomenon or a passing fad. These authors declare that this concept has been widely viewed for many years as a promising strategy for improving the educational outcomes of indigenous students worldwide. They report that this concept originally emerged out of the literature on cultural difference, and requires a shift in education methods, curriculum materials, educator dispositions and relationships.

When ascribed to practice and service delivery in special education, the term itself engenders a sense that there is an intention and a willingness to ensure that justice, fairness and equity will prevail. The details and components that comprise culturally responsive service provision however do appear quite complex, and construction is regularly fraught with difficulty given competing fiscal tensions and the various interpretations that exist between particular groups (Macfarlane, 2004, 2007). Bishop and Glynn (1999) declare that these tensions are further exacerbated by unequal power relationships which effectively marginalise Māori knowledge and perspectives in terms of education content and design, and Māori voice specific to initial and ongoing decision making.

Culturally responsive and inclusive pedagogy at a systemic level is broadly defined by Macfarlane (2004) as encompassing three key components that align with the principles inherent in Te Tiriti o Waitangi. Macfarlane contends that these principles provide a sound framework for determining more specific actions that are necessary:

- **Partnership:** enabling decision-making and power sharing:
 - Māori are consulted and involved in decision-making about everything that impacts on them
 - there are opportunities for both parties to listen to and learn from each other without one party imposing their own cultural views on the other
- **Protection:** safeguarding Māori cultural knowledge, preferences, practices and iconography:
 - Māori are able to bring their cultural knowledge, experiences, beliefs and values to the interactions
 - initial and ongoing interactions maintain and uphold Māori cultural knowledge, experiences, beliefs, and values
- **Participation:** enabling equity of rights and privileges:
 - Māori have equitable access to services and programmes that are reflective of kaupapa Māori
 - practice and services support and promote equitable rights, opportunities and outcomes for Māori

A. Macfarlane (2011) reminds us that for special education services, bringing effect to each of these principles is contingent on such things as culturally targetted resourcing, culturally congruent policies, culturally relevant literature and evidence, culturally compatible systems, and culturally competent professionals. Cultural competency is clearly a key component of culturally responsive and inclusive pedagogy, and is a notion that is expanded on by Cartledge and Kourea (2008). These authors insist that educators need to become culturally competent if they are to deliver culturally responsive practice and services to students who are referred for special education support. Sergiovanni (1994) declares that culturally responsive pedagogy requires educators to approach their profession as a moral craft – an approach that effectively brings into play *the heart, the head, and the hand*. According to

Sergiovanni, the *heart* is about adopting a philosophy which incorporates beliefs, values and vision. The *head* involves personal or cognitive theory. The *hand* is about practices – the skills that are applied, the strategies that are implemented, and the decisions that are made. Sergiovanni's summation resonates with the views of Kozleski, Harry and Zion (2005) who describe culturally responsive pedagogy as being the capacity to learn from and interact respectfully with people from one's own and other cultures. For special education professionals, these messages are profound as they highlight the significance of personal beliefs, values, theory and practice approaches, and how they must be cognisant of kaupapa Māori perspectives if they are to be culturally responsive to Māori.

Villegas and Lucas (2002, p. xiv) believe that culturally responsive educators are those who premise their practice on the principles of social justice, and therefore ascribe to six specific tenets (summarised below). These authors espouse that culturally responsive educators are those who:

- have sociocultural consciousness; they understand that learning and behaviour are influenced by such factors as ethnicity, culture and language;
- have affirming views about people from diverse backgrounds: they do not see diversity as a problem to be solved;
- have a commitment to being responsible for effecting positive change for students from diverse backgrounds;
- embrace constructivist views of pedagogy: they see learning as an active, empowering and affirming process;
- believe in pedagogical interactions that build on what students already know as a foundation for further learning; and
- are familiar with students' prior knowledge and beliefs derived from both personal and cultural experiences.

Further views are offered by Gay (2000) who broadly defines culturally responsive and inclusive pedagogy (practice) as that which uses the cultural knowledge, prior experiences and performance styles of diverse students in order to make learning and educational experiences more appropriate and effective for them. Ladson-Billings (1992) concurs with this comment and also states that culturally responsive practice focuses on developing the intellectual, social and emotional learning of students by using “cultural referents to impart knowledge skills and attitudes” (p. 382). This point is expanded on by Beane (1995, 1997), who insists that students need to see themselves reflected in the education interactions – that their lived experiences need to be central to and affirmed by the exchanges. This theme is also reiterated by Bishop et al. (2003) who assert that culturally responsive educators draw on the culture of their Māori students in order to enhance engagement, learning and achievement. Gay asserts that this requires educators to focus on the whole child, to identify strengths and abilities, and to view ‘culture’ as an asset - an area of strength, opportunity and potential. The final sentiment here is one that strongly resonates with two fundamental precepts inherent in the Māori Education Strategy, Ka Hikitia (Ministry of Education, 2008a), namely the notions of *cultural advantage* and *culture counts*.

Culturally responsive practice is described by Hollins (1996) as incorporating “...culturally mediated cognition, culturally appropriate social situations for learning, and culturally valued knowledge in curriculum content” (p. 13). Hollins has touched on two worthy factors here, namely; the importance of the knowledge curriculum (which is the content derived from valued knowledge systems) and the significance of the sociocultural curriculum (which is the context derived from valued social and cultural systems). Bevan-Brown (2009) takes Hollins’ statement further by discussing the importance of the “culturally responsive environment” (p. 8) for Māori students. Bevan-Brown believes that this requires educators to consider and be actively responsive to three specific variables, namely:

- valuing and supporting cultural diversity in general and Māori culture in particular;
- programmes that incorporate cultural knowledge, skills, practices, traditions, beliefs, values, experiences and dispositions; and
- pedagogy and assessment that utilises culturally preferred ways of learning.

Gay (2000) is also in agreement with Hollins' statement about content and context, and goes on to maintain that culturally responsive practice not only values a student's intellectual enrichment and learning, but also sustains their social relationships, cultural identity and heritage. The latter, she declares, is contingent on educators' willingness and ability to respond to a student's need for a sense of belonging, to honour their human dignity and to promote their self-concept. Another definition is proffered by Klug and Whitfield (2003), who deem culturally responsive practice to be simply that which "makes sense" (p. 151) to students who are not members of, or assimilated into, the dominant or majority social group. They further declare that culturally responsive practice is that which is able to build a bridge between the culture of the home and school in order to effect enhanced outcomes – a view which is in tandem with the work of Cathcart (1994).

McKinley, Brayboy and Castagno (2008) explain that culturally responsive education services comprise several important elements that relate to curriculum, specifically: pedagogy, policy, assessment, educator knowledge, and community involvement. These authors also insist that any discussion on the topic of culturally responsive pedagogy must take into account issues of sovereignty and prejudice, as well as the worldviews and epistemologies of indigenous people. Given Aluli-Meyer's (2001) earlier comment about indigenous knowledges serving as threads which, when interwoven, comprise the cultural fabric of a particular indigenous group, then this suggestion is not at all unreasonable, as

sovereignty, colonisation, and prejudice are issues that are known to endure for Māori. According to Zion (2005), achieving cultural responsiveness is an aspiration that takes commitment, effort and time. Zion states that:

Cultural responsiveness is not something that you master once and then forget; it is not about changing others to be more like you. It is about cultivating an open attitude and acquiring new skills, and it involves exploring and honouring your own culture while learning about and honouring other people's cultures. Developing the ability to be culturally responsive is a life-long journey that is both enriching and rewarding. (p. 15)

In considering the range of literature on culturally responsive and inclusive practice that has been reviewed above, the significance of 'culture' is reiterated and highlighted throughout. Much of the literature suggests (as a starting point) that educators need to examine their own cultural beliefs and biases, and to consider their own levels of cultural self-awareness and competency. Part of this process must surely require educators to explore the process of reflection and reflective practice as a means of interrogating their personal positions.

2.7 UNDERSTANDINGS ABOUT REFLECTION AND REFLECTIVE PRACTICE

Holm (2000) asks professionals in social service disciplines (like health, social work, justice and education) to reflect on two key questions, namely: "How do you know that *what* you do and *how* you do it really works?" and "What, among the many things that *could* be done for a child or young person, *ought* to be done?" (p. 575). According to Hoban (2002), reflections like these are pivotal to professional learning and development, where the re-thinking of action and experience provides added personal meaning and new learning. Howard (2003) concurs by declaring that educators must be aware of their own beliefs and practices through self-reflection in order to fully engage in culturally responsive pedagogical practice.

John Dewey's (1933) concept of reflective practice was elaborated on by Schön (1983) and has since become more widely recognised as an effective approach to supporting professional learning and development in education. It is viewed as a way of breaking down the barriers that frequently exist between theory and practice; in other words it can be used to bridge the realms of theory and practice, and thought and action. Schön describes reflective practice as that which is an orderly application of logic to known information in order to resolve an issue or problem. It therefore implies a programming into the future, and occurs when we take into account the wider contexts (social, cultural, economic and political) within which the action takes place. Schön asserts that reflective practice is fundamentally structured around inquiry, and is often preceded and accompanied by the wish to accomplish social justice, to seek an improvement, or to achieve emancipation.

Reflective practice is described by Amulya (2003) as being an active process of witnessing one's own experience in order to examine it more closely, and in greater depth. Amulya contends that this can be undertaken during an activity or as an activity in itself, and that the key to the process is learning how to take perspective of one's own actions and experiences – to examine these as opposed to just living them. The ability to explore and be curious about one's own experiences suddenly opens up possibilities for purposeful learning, derived not from experts or literature, but from our actions and our lives. Amulya declares that the purpose of reflection is to allow the possibility of learning through a particular experience (or set of experiences), before, during and after it has occurred.

According to Zay (1999) reflective practice is fully enabled when a partnership or congruence exists between educators (education professionals) and researchers – in other words where theory and prevailing ideas are able to be deconstructed into new modes of thinking that inform practice skills, and further enable and contribute to ongoing reflection. The dialectic between theory and practice, and

thought and action, which develop themselves mutually, is defined by Pedretti (1996) as a critical reflective culture, known as *praxis*. Carr and Kemmis (1986) describe *praxis* as:

Informed action which by reflection on its character and consequences reflexively changes the knowledge-base which informs it. In praxis the ideas that guide action are just as subject to change as the action itself. Therefore, only through a fundamental shift in our beliefs, values and feelings about teaching and learning will we be effective in bringing about significant change in our practice. Creating a culture of critical reflection enhances our educative potential, and provides practitioners with opportunities to deconstruct conventional academic practices, whilst effectively participating in genuine school/university collaboration. (p. 33)

Paul Freire (1970, 1997) builds on the notion of *praxis* by introducing the concept of *conscientisation*, which is described as decreasing the distance between what one says and what one does. Freire argues that conscientisation means becoming critically aware of the world around us and the relationships that we have with it; becoming more conscious of one's own thinking about - and actions within - that environment. He states that it involves analysing and then seeing the world in a more precise way; of seeing how society works and adopting a better way of understanding problems. Freire maintains that conscientisation is also about aspects of power (including understanding what it means not having power), and also involves having a deeper reading of reality, common sense and beyond.

It is clear that for reflective practice to be fully actualised as a constructive tool for special education professionals who are seeking to develop culturally responsive and inclusive practice for working with Māori, then two concurrent components need to be aligned, mutually supportive, fully embedded and actively applied.

The first of these components is establishing a purposeful and two-way connection between the research and literature that is drawn on to inform special education practice, and the professionals who implement and evaluate the practice (including client outcomes). The second component is a commitment across all levels of special education to the principles of reflection and reflective practice. These two components would dually contribute to bridging the gaps that exist between research and practice by providing feedback about the relevance and quality of research and practice, and would also ensure that special education practitioners are continually using a process of inquiry in order to interrogate and refine their own skills, expertise and professional judgements.

2.8 INDIGENOUS RESEARCH GLOBALLY: RELEVANT AND SHARED EVIDENCE

A review of the literature and research specific to indigenous cultures throughout the world indicates that indigenous people have a common experience, and a common cause (Gomez, 2007). Despite extensive diversity between indigenous cultures globally, they all have one thing in common; they collectively share a history of injustice and prejudice. In spite of their differences in location, they reflect universal chronicles and experiences, such as the confiscation of their lands, the loss of their languages and cultures, the loss of autonomy, disproportionate poverty, the over representation in poor health and educational outcomes, incarceration, and marginalisation. Throughout the world's history, indigenous cultures have continually fought for the recognition of their cultural identities, their cultural practices and traditions, and the rights to their languages, resources and traditional lands (Collard & Palmer, 1984; Stavenhagen, 2005).

According to Champagne (2007), the unique philosophical, pedagogical and epistemological characteristics that define indigenous cultures are regularly in conflict with those of the dominant culture. In the same way that indigenous people consider their lands and resources to be collective assets, they see their languages, cultural values, beliefs and practices as a function of the group, not individuals. This collective philosophy and responsibility extends to the ownership

and custody of cultural traditions and knowledge, and has required a great deal of endurance, commitment and skill. The oral transmission of knowledge, values, customs, and beliefs from one generation to the next has been an integral pedagogical aspect that defines indigenous cultures. This practice has retained and maintained a wealth of cultural knowledge and traditions over time, and intact; however this practice is continually dismissed and undermined by many non-indigenous cultures who view it as being inaccurate, unscientific, and inferior to the written word (Janke, 1999).

In spite of the relentless impacts of colonisation and the continued dishonouring of their rights, many indigenous cultures have been equally relentless in preserving the very fabric of their cultural identity; indeed, new generations have started reclaiming the legacies of their ancestors (Gomez, 2007). This cultural renaissance and revitalisation continues today despite indigenous cultural traditions worldwide being under the constant threat of survival. Significantly, there is a common battle for self determination and autonomy by indigenous people who are seeking greater participation in current organisational structures with the right to participate in governing and decision making processes.

Bishop's (1996a) earlier contention that the knowledge and solutions for resolving the issues that are faced by Māori do not reside within the culture that has marginalised Māori, but are within the Māori culture itself, is significant. Given that indigenous cultures worldwide have common histories, stories, legacies and inequities, then maybe there are also potential solutions for Māori residing within the evidences and collective indigenous worldview perspectives that emanate from shared narratives and belief systems. The potential for indigenous research worldwide to be a relevant source of evidence for Māori should not be underestimated (Macfarlane, 2003).

2.9 SUMMARY

This literature review has raised a number of questions relating to the universality, appropriateness and effectiveness of standards and perspectives specific to special education policy, evidence based practice and culturally responsive pedagogy. As Bevan-Brown (2002), and Bishop and Glynn (1999) argue, an actual and realistic view of what constitutes culturally responsive and evidence based special education practice for Māori will not emerge from revisiting current (and oftentimes inadequate and unsuccessful) approaches. It is also suggested that the answers to these pursuits lie within the sense-making and knowledge-generating processes that emanate from Māori, despite being the minority and indigenous culture that the mainstream education system has effectively marginalised throughout our nation's history (Smith, 1999; Bishop, 1996b; Williams, 2010). The literature reviewed in this chapter consistently argues that most of the answers that will benefit Māori students in mainstream education (including special education), are to be found within te ao Māori; a rich source of untapped strength and potential.

The historical events in education that have transpired for Māori in Aotearoa New clearly show that Māori knowledge, language and culture will not be definitively enabled, restored and revitalised within mainstream education contexts by way of a passive or unchallenged approach. If not challenged by Māori, mainstream hegemony will be enabled so that it may exert its power to adapt, modify, assimilate, marginalise and subjugate Māori knowledge, language and culture even further. The philosophies and practices that emanate from te ao Māori exhibit a reverse paradigm; one that has the potential to liberate of an epistemologically sound model in order to guide and inform mainstream education to become culturally responsive to Māori.

A study which seeks to understand the key components of culturally responsive evidence based special education services appears to be timely. Māori students are disproportionately over-represented in special education referrals and

educational underachievement. Conventional approaches and interventions in special education continue to be driven by western psychology and educational theories. Until recent years, this actuality also applied to how research was regularly undertaken with Māori. Integrated approaches to psychology and to research are now on offer and being promoted as socially just and responsive pathways for working with indigenous and minority cultural groups. These integrated approaches are ones in which the western traditions of psychology and research (which continue to inform special education policy and practice) pay due cognisance to indigenous cultural imperatives specific to content and context without wholly forfeiting sound strategies and competencies. The above messages repeatedly highlight the significance of personal and worldview beliefs, values, theory and practice approaches, and how they must be mindful of kaupapa Māori perspectives if they are to be biculturally and culturally responsive (Macfarlane, 2003).

The integrative (indeed bicultural) proposition espoused by Durie (2007) Kagitcibasi (1996), and by Macfarlane, Blampied and Macfarlane (2011) is fortuitously premised on the whakataukī which was selected as the overarching philosophy for the next chapter in this thesis.

CHAPTER THREE

Nau te rourou, nakū te rourou,
Ka ora ai i te iwi

With your food basket, and my food basket,
The people will thrive

3. MĀTĀPONO ME TUKANGA: METHODOLOGY AND METHOD

3.1 INTRODUCTION

This chapter outlines the methodologies and methods that were used in this research study. Cram and Pipi (2001) declare that there is a clear distinction between the terms *methodology* and *method*. They state that *methodology* is a process of inquiry that determines the method(s) used, and *method* is the tools or approaches that are used to produce and then analyse the data. Royal (2006) contends that methodology influences everything in the research process; the questions one poses as the focus of the research, the way in which the information is gathered, how data is analysed and interpreted, and the recommendations or considerations that are forthcoming. This assertion highlights the importance of adopting methodologies that do not compromise or dishonour the purpose, the process or the product.

Meyer (2003) declares that; “In pushing innovation and reform, zeal and enthusiasm are surely good things, but they become their own special form of intolerance and resistance to change when critique is prohibited and alternative solutions are disallowed” (p. 34). Over the past two to three decades, traditional and conventional research methodologies have indeed been challenged by drivers of kaupapa Māori theory as a philosophical and methodological framework for conducting research with, by, and for Māori. Fortunately for the research landscape in Aotearoa New Zealand, this previously-viewed ‘alternative’

has not been disallowed or ignored, despite some initial resistance to its emerging presence.

Significant challenges to western ways of knowing and researching were spear headed by Linda Smith; she called for a more critical understanding of the underlying assumptions, motivations and values that inform research practice (Smith, 1999). These views are compatible with many of the concerns that have generated my contention that it is timely to interrogate the EBP framework that has implications for SE professionals in their interactions with Māori colleagues and clients. The theoretical underpinnings of this study, while being considerate of existing theories, will largely be grounded on the empirical reality - the data and explanations - that develops from the narratives as they emerge during interactions with the research participants.

Emerging frameworks and guidelines for research with Māori consistently prioritise the importance of justifying the relevance of the research for Māori, insist on Māori accruing benefits from the research, and advocate for the inclusion of Māori in the research processes (Bishop, 1997). Underpinning these notions are the right - if not the responsibility - to challenge what is perceived by Māori as the dominant worldview in research (Bishop & Glynn, 1999) in order to empower Māori in the research process and the research outcomes. According to Herbert (2001), research models that have not acknowledged a Māori presence or accommodated Māori values are flawed, insofar as the research is monocultural and may be challenged as not upholding fairness and equity for Māori under Article 3 (participation, whaiwāhitanga), of Te Tiriti o Waitangi. The key theoretical underpinnings of this research study that are responsive to the Treaty principles of partnership, protection and participation include:

- a shared philosophy and understanding in the research environment
- respect for different knowledge bases
- mutually agreed ownership of outcomes.

The research approach employed in this study was an amalgam of both qualitative research methodology, and kaupapa Māori theory.

3.2 DISCOURSES ABOUT QUALITATIVE RESEARCH

Qualitative research is described by Johnson and Christensen (2000) as research relying primarily on the collection of non-statistical data where an emphasis is placed on exploration and discovery. They declare that qualitative researchers strive to study the world as it naturally occurs, without deliberate manipulation or experimentation. One of the strengths of qualitative research is the flexibility of the process. According to Kirk and Miller (1986) and Strachan (1997), this allows for the researcher to respond to new or unanticipated knowledge as it emerges. Johnson and Christensen propose that qualitative researchers view human behaviour as dynamic and changing, and they advocate studying phenomena in depth and over a reasoned period of time. They add that the product of qualitative research is usually a narrative report or summary with detailed descriptions, moving through a series of steps toward completion. In taking these steps, qualitative researchers focus on people's experiences, behaviours, thoughts, and feelings. Strauss and Corbin (1990) contend that qualitative research methodologies assist in uncovering peoples' beliefs and understandings of what lies behind yet unknown and already known phenomena. This view is expanded on by Burns (2000) who contends that:

Qualitative researchers believe that since humans are conscious of their own behaviour, the thoughts, feelings and perceptions of their informants are vital. How people attach meaning and what meaning they attach are the bases of their behaviour. The qualitative researcher is not concerned with objective truth, but with the truth as the informant perceives it. (p. 388)

The information supplied by the participants is of the utmost importance to the qualitative researcher because in the final analysis, this data informs, validates and enhances current knowledge and thinking. For qualitative research to be creditable, the voice of the participants must be heard, and the key themes and collective messages that are espoused need to be reflected with clarity and integrity. Bogdan and Biklen (1992) declare that having access to an 'insiders' point of view allows a researcher to see things that may remain invisible to an 'outsider', and that a qualitative research approach is also a powerful means of uncovering new knowledge and increasing understanding specific to an area under investigation. According to Williams (2010), the success of qualitative research is largely dependent on a respectful and trusting relationship being established between the researcher and the participant(s). As Bogdan and Biklen (2007) reiterate; if "....you want to understand the way people think about their world and how these definitions are formed, you need to get close to them, to hear them talk and observe them in their day to day lives" (p. 35).

A qualitative research approach was considered appropriate primarily because it was deemed to be more compatible with the nature of this investigation, as it would allow participant voice to come through and create space for Māori to share their lived realities. Smith (2005) affirms that qualitative research is a valuable tool in this regard, especially in terms of indigenous communities and matters of representation. She asserts that:

.....it is the tool that seems most able to wage the battle of representation; to weave and unravel competing storylines; to situate, place, and contextualize; to create spaces for decolonizing; to provide frameworks for hearing silence and listening to the voices of the silenced; to create spaces for dialogue across difference; to analyze and make sense of complex and shifting experiences, identities and realities; and to understand little and big changes that affect our lives. (p. 103)

From the perspective of this research study, the qualitative research methodology that was used was heavily influenced by kaupapa Māori research methodology (explained further on in this chapter). The methodological approach that was implemented for this study was Grounded Theory Inquiry, and it so is to that topic we now turn.

3.3 GROUNDED THEORY INQUIRY

Grounded theory refers to theory that is developed inductively from a body of data that has been gathered. Its purpose is to construct a theoretical explanation of the meanings, actions and interactions of participants (Millikin & Schreiber, 2001). According to Dick (2000, 2003), grounded theory inquiry is an approach to undertaking qualitative research whereby a focus of study begins with a research situation. Within that situation, the task of the researcher is to understand what is happening, and how the participants manage their roles; this will be done mostly through conversation, interview, and observation. This process requires the researcher to represent information in a logical and consistent way so that it is meaningful to the people working in the core area of interest (Gage, Kirk & Hornblow, 2009).

After each session of data collection the researcher is required to note down the key issues. Charmaz (2000, 2006) explains that constant comparison of these themes is the core of the process, whereby interview (or other) data is compared to interview (or other) data, and as a result, theory begins to emerge. Data is then able to be compared to theory. Throughout this process, themes or variables and their contributing components or categories are able to be identified. Strauss and Corbin (1990, 1998) contend that the careful execution of this series of steps is able to 'guarantee' a sound theory as an outcome, and assert that the quality of a theory is determined by its ability to explain new data. The general goal of grounded theory inquiry is to construct theories inductively in order to understand experience or phenomenon (Corbin & Strauss, 2008).

Grounded theory inquiry is a highly regarded and comprehensive qualitative research approach in that it is viewed as a problem-solving undertaking concerned with understanding actions from the perspective of the mediator (Haig, 1995). Corbin and Strauss (1990) identify three basic elements of grounded theory inquiry, namely concepts, categories and propositions, which are generated and developed through an iterative process. They declare that grounded theory inquiry is able to be inductively derived because of the reciprocal relationship that exists between data gathering, analysis and theory.

For the purposes of this research project, grounded theory inquiry was the chosen qualitative method of inquiry given that the phenomena being researched did not have a strong theoretical framework at the commencement of the study. Chamberlain, Camic and Yardley (2004) contend that any theory that is subsequently derived will be grounded in participants' data, and will consequently appear relevant to the participants, as well as those interested in their experiences. This contention fitted well with the research objective of drawing from the participants experiences to inform the performativity of SE as an interested stakeholder.

3.4 KAUPAPA MĀORI AND KAUPAPA MĀORI THEORY

According to Pihama, Cram and Walker (2002), kaupapa Māori is about 'being Māori' and the implicit understanding that Māori have a distinct way of viewing and interpreting the world. This standpoint positions Māori at the centre, with explorations of deeds, thoughts and events being undertaken from within a Māori perspective; "from the inside out, not from the outside in" (Penehira, Cram & Pipi, 2003, p.5). Adopting a stance that is kaupapa Māori purports that a unique epistemological tradition shapes the ways in which Māori view the world, how Māori are organised within the world, the questions that Māori pose, and the solutions that Māori seek (Smith, 2000). This is in tandem with Nepe (1991), who describes kaupapa Māori as a conceptualisation of Māori knowledge that derives

from distinctive cultural epistemology and metaphysical foundations, and implies a way of framing and structuring how people think about ideas and practices. In essence, these authors maintain that kaupapa Māori is a way of doing based on a way of knowing.

In more recent times, the term 'kaupapa Māori' is being used by Māori to affirm any plan of action created by Māori which expresses and reflects Māori aspirations, ideals, values and perspectives (Royal, 2006). It encompasses Māori-preferred ways of undertaking initiatives and activities by defining the processes through which plans of action are made evident. The expression is commonly used as a way of distinguishing Māori values, principles and approaches from those held by non-Māori. Linda Smith (2005) contends that kaupapa Māori is a synthesis of foundational principles that enable Māori to undertake work that is able to make a positive difference for Māori. This view is in tandem with Graham Smith's (1997) claim that in order to effect positive intervention and transformation for Māori, kaupapa Māori initiatives must impact at the levels of both institution (policy, ideology, power, resourcing) and mode (practice, pedagogy, curriculum, evaluation). Embedding kaupapa Māori in an existing organisation or research approach thus has the potential to challenge and critique expressions of dominant hegemony at both the policy and practice levels across a range of social domains as it seeks to rectify unequal power relations that may suppress Māori cultural values, expertise and aspirations (Pihama, 2001).

Three contemporary features of kaupapa Māori are summarised by Graham Smith (1990, p. 100) below. He concludes that these features speak of Māori aspirations, philosophies, processes and pedagogies, and are consistently found within successful Māori interventions, which relate to the need to positively transform the experiences and positioning of Māori:

A kaupapa Māori position ie: local theoretical positioning related to being Māori, presupposes that:

- *the validity and legitimacy of Māori is taken for granted*
- *the survival and revival of Māori language and culture is imperative*
- *the struggle for autonomy over our own cultural wellbeing, and over our own lives is vital to Māori survival.*

Kaupapa Māori approaches to social change initiatives (which includes research) must include Māori thinking and Māori voice (Bishop, 1996a). According to Smith and Cram (1997), kaupapa Māori can be seen as reflecting the elements of social change that are common to both revitalisation initiatives and resistance initiatives for Māori, and further assert that there is a need for change initiatives that are targetted towards Māori to be based within distinctly Māori frameworks. These authors declare that the three principles of *Partnership*, *Protection*, and *Participation* that underpin Te Tiriti o Waitangi have, particularly in the past three decades, provided a great deal of moral, ethical and strategic impetus for enabling kaupapa Māori research and philosophy to become more widely instantiated (Durie, 1997).

Cram (2001) describes kaupapa Māori theory as; “an attempt to retrieve space for Māori voices and perspectives... [that] opens up avenues for approaching and critiquing dominant, western worldviews” (p. 40). She adds that kaupapa Māori theory presupposes that the legitimacy of Māori is taken for granted, that the survival and revival of Māori language is imperative, and that autonomy of Māori over Māori cultural wellbeing is vital.

Kaupapa Māori theory has its foundations well beyond the colonisation of Aotearoa New Zealand (Pihama, 1993), however distinctive models of theorising began emerging from within the Māori community during the 1970s, in the ongoing struggle to have te reo me ona tikanga Māori (Māori language and customs) recognised, validated and legitimated. Part of this revitalisation process

saw contemporary expressions of kaupapa Māori develop within the education system. This process was driven by Māori initially through the emergence of the Kōhanga Reo movement and saw the opening of our nation's first pre-school Māori language nest – Pukeatua, near Wellington - in 1982. This was followed up in 1985 by the opening of the first Māori language immersion primary school -Te Kura Kaupapa Māori o Hoani Waititi - in Henderson, West Auckland.

Mahuika (2008) reminds us that kaupapa Māori theory has indeed grown in status amongst Māori, and across a range of disciplines, including health, welfare and education, but warns us that espousing a narrow definition may reinforce a misconception that there is only one Māori experience, and therefore restrict the ways in which it is employed. Eketone (2008) cleverly unpacks a view that kaupapa Māori theory is dually reflective of two theoretical perspectives; *Critical Theory*, which seeks to challenge and transform oppressive structures, and *Constructivism*, where knowledge is validated through a social construction of the world, being located and specific. Like Eketone, Marsden (2003) has explored the ways in which *Constructivism* aligns with kaupapa Māori theory. Marsden contends that Māori are able to construct their own reality based on their own worldview, beliefs and values, and that through language Māori are able to construct and make sense of their world. Marsden describes this as; “Māoritanga, the corporate view that Māori hold about ultimate reality and meaning” (Marsden, 2003, p. 3). Eketone highlights the fact that many writers on kaupapa Māori theory actually align to Critical Theory perspectives, and yet use Constructivist approaches to define it (Bishop, 1996b; Kiro, 2000; Smith, 1997; Smith, 1999).

The above ideas resonate with Graham Smith's (1997) description of three components that align with kaupapa Māori theory. The first, 'conscientisation', as espoused by Freire (1970, 1997), is the process that critiques and deconstructs the hegemonic forces that marginalise Māori knowledge. The second, 'resistance', comprises responding and reacting, and then acting collectively to bring about change. The third component, 'praxis' or reflective change, involves

engaging in reflection, and then applying what has been learned to bring about change.

Kaupapa Māori theory has been drawn on to inform research methodologies that guide research involving Māori or on issues of interest to Māori people. Associated with this actuality has been the development of research processes that create power relationships that draw on Māori cultural aspirations and ways of knowing rather than on those imposed by another and more dominant culture (Bishop, Berryman & Richardson, 2001; Bishop et al., 2003; Wilkie, Berryman, Himona & Paul, 2001). These developments have coincided with the emergence of a critical mass of indigenous researchers in recent decades, both nationally and internationally, who have collectively challenged the positivist approach to research.

It is able to be argued that kaupapa Māori theory is in complete contrast to the positivist perspective about the nature of knowing, reality and truth. The positivist paradigm is grounded on the theoretical belief that there is an objective reality which people can know and understand by using symbols to describe it (Guba & Lincoln, 1994). In essence, positivists contend that reality is separated from knowledge about it. Positivist methodology is premised on the belief that there must be distance between the subjective biases of the researcher, and the objective reality being studied (a separation of subject and object) thus ensuring that research is value-free; free of subjective bias with objectivity being achieved. This is then judged to be research that is 'true' and 'untainted'. By inference, objectivity presupposes authenticity; subjectivity indicates prejudice. However, Anne Smith (1998) contends that there is no such thing as a pure, value-free, objective approach to observing or understanding others. According to Fleer and Richardson (2004), what we value ultimately influences what we look for and observe.

The notion of objectivity, both in thinking and action, has been an overriding concern in the quest for the truth (Arnoux & Grace, 1994). A kaupapa Māori approach to research however, may need to ask; *Whose truth?* and query how it is constructed. Objectivity has been described by both Māori and indigenous Hawaiian researchers as being a fundamentally stultifying criterion when undertaking research with and amongst indigenous collectives (Aluli-Meyer, 2008; Marsden, 2003). These writers both state that subjectivity is a form of meta-consciousness which enables true understanding and meaning to be prioritised at all levels of research. Their respective thoughts (below) assert that subjectivity is actually the starting point to achieving truth and reality:

To believe that Science or objective and empirical-based research could describe all of life reduces it to its smallest part. (Aluli-Meyer, 2008, p. 226)

Abstract rational thought and empirical methods cannot grasp what is the concrete act of existing which is fragmentary, paradoxical and incomplete. The only way lies through a passionate, inward subjective approach.
(Marsden, 1975, p. 218)

Kawagley (1999) contends that there is no such thing as objectivity in his indigenous Yup'ik (Alaska) cultural worldview, and comments that it is inconceivable that he could ever separate himself from the entities that he is studying. These statements are all in tandem with Cajete (2000), who believes that indigenous knowledges reflect the perspective that objectivity is premised on subjectivity. Cram (2001) reminds us that it is crucial for Māori researchers to ensure they are not writing about their communities from an *outsider* perspective, viewing the participants as *other* or somewhat distal. Being proximal however, and writing from the perspective of *insider* allows for authentic interpretations of the Māori world to be made that, according to Marsden and Henare (1992), can only lie through a subjective, passionate approach. According to Linda Smith

(1999), Māori researchers are able to be subjective and simultaneously conduct valid, reliable and rigorous research.

In 2002, Dr David Hawkins, an American psychiatrist, proposed that taking an objective stance is an absurd expectation when seeking to grow knowledge and understanding about people and life. He believes that objectivity is ultimately disempowering and as a result, presents as an impediment to understanding the truths and realities of others:

Truth is radical subjectivity.....Truth is verifiable only by identity with it and not by knowing about it.....To merely state that objectivity exists is already a subjective statement. All information, knowledge and the totality of all experience is the product of subjectivity, which is an absolute requirement intrinsic to life, awareness, existence and thought. (p. 129)

A compelling motivator for undertaking this research study has been to seek out the truth and understand the realities of what constitutes culturally responsive evidence based special education service provision from a Māori perspective. For that purpose, a kaupapa Māori research methodology was drawn on to inform the qualitative research mode, and the grounded theory inquiry / inductive method. Adopting a kaupapa Māori approach to this project was a natural step to ensuring that the aspirations, beliefs and values of the research participants were to be at the forefront; that it would be research 'for and with', and not research 'on and about'; a research paradigm based on the mantra of 'do no harm'. This blending of methodologies required a great deal of personal reflection, as well as the need to seek cultural counsel at important junctures of the research journey. Effectively, I was to become a member of a collective research group, where the leadership of the process and the interactions was regularly assumed by the participants. Tikanga Māori was integral to how this transpired, as it defined and

maintained the ethical boundaries within the research contexts, and upheld the cultural safety of all parties.

3.5 KAUPAPA MĀORI THEORY AS A RESEARCH METHODOLOGY

Kaupapa Māori as a research methodology has evolved in response to ongoing concerns about research processes and practices that have proven to be culturally inappropriate for, and even harmful to, Māori in the past (Bishop, 2005; Bishop & Glynn, 1999; G. Smith, 1992; Smith, 1999, 2005). The research methodology stems from a growing consensus that research involving Māori knowledge and Māori people needs to be conducted in culturally appropriate and culturally responsive ways; ways that are in tandem with kaupapa Māori theory, Māori cultural practices, preferences and aspirations (Irwin, 1994). Kaupapa Māori research is therefore the enactment of kaupapa Māori theory within a research context (Williams, 2010), and as such, is driven by a social history and worldview that is Māori. Linda Smith (1999) discusses the strong anti-positivistic stance that imbues kaupapa Māori research, and declares that:

It weaves in and out of Māori cultural beliefs and values, western ways of knowing, Māori histories and experiences under colonisation, western forms of education, Māori aspirations and socio-economic needs, and western economics and global politics....there are sound reasons why we are interested in education, employment, health and history.... (p. 191)

According to Kana and Tamatea (2006), the enactment of kaupapa Māori research methodology needs to reflect one's connections and tribal identity. These researchers have outlined six Māori cultural constructs that they deem are collectively central to facilitating kaupapa Māori research, namely:

- *mana whenua*: power-sharing through guardianship links to the land

- *whakapapa*: gaining access through genealogical ties
- *whanaungatanga*: established relationships within the research context
- *ahi kā*: recognition of the knowledge and contributions of those who maintain the 'home fires'
- *kanohi ki te kanohi*: closeness and presence of the researcher to the participants
- *kanohi kitea*: being visible and involved outside of the research activities

In essence, these researchers reiterate the need for kaupapa Māori research to be collaborative, where the locus of power within the research paradigm is devolved and shared.

When exploring indigenous and ethnic minority research from international sources, it is affirming to see the global congruencies that are emerging across indigenous cultures. These congruencies speak of the need for research - which is undertaken with, amongst and for indigenous cultures - to be culturally congruent and respectful. Tillman (2002) specifically discusses research which is embarked upon in African-American communities, and makes a plea for it to be purposeful, to be cognisant of whose knowledge is being privileged, and to also ensure that the research approaches place the culture of the ethnic group at the centre of the inquiry. Tillman declares that it is important to also consider whether the researcher has the cultural knowledge to accurately interpret and validate the experiences of those being researched within the context of the phenomenon being studied.

It was critical for me to reflect on how the research topic itself would influence the research approach. In chapter two, Bevan-Brown (2002), and Bishop and Glynn (1999) assert that culturally responsive special education service provision for

Māori will not emerge from revisiting inadequate and unsuccessful approaches. That concept resonated for me as in bygone years, harmful, inappropriate and unsuccessful approaches to research have been undertaken with Māori (Smith, 1999). Given that the research topic being pursued was investigating the notion of 'cultural responsiveness' and what that means to and for Māori, then the research approach itself needed to reflect and model the reality; to be culturally responsive, and socially responsible.

Kaupapa Māori research approaches in recent years have made a positive difference for Māori in the areas of education, employment and health, given the disparities that currently exist for Māori within these domains. A key feature of kaupapa Māori research is that a distributive and collective powerbase is retained whereby the locus of power and authority is devolved from the researcher to a collective research community within which the researcher resides alongside the research participants (Bishop, 2005). Bishop and Glynn (1999) state that any initiative or project that involves and/or impacts on Māori needs to be guided by the Māori community, who have the opportunity to determine, from the outset, if benefits will accrue for Māori should the research initiative proceed. For that purpose, Bishop's (1996b) 'Initiation, Benefits, Representation, Legitimation, Accountability' (IBRLA) framework guided how power-sharing relationships were to be established, even before the research began.

Table 3.1 outlines how the framework was applied in planning the research interactions and activities, through considering a series of reflective prompt questions.

Table 3.1: Guiding power relations when proposing to undertake research with Māori (adapted from Bishop, 1996b)

	Component	Considerations for reflection
I	<i>Initiation</i>	<ul style="list-style-type: none"> • Who will initiate the research? • How will Māori be involved in initiating the research? • How will initiation happen?
B	<i>Benefits</i>	<ul style="list-style-type: none"> • Who will benefit from this research? • Will there be any benefits for Māori? • What will the cultural benefits be for Māori? • How will this be monitored?
R	<i>Representation</i>	<ul style="list-style-type: none"> • Whose perspectives and aspirations will be represented in and driving this research? (Whose 'voice' will be heard?) • How will Māori perspectives and aspirations be represented? • Who will attest to this – and how?
L	<i>Legitimation</i>	<ul style="list-style-type: none"> • How will Māori perspectives and aspirations be legitimated? • Who will determine this – and how? • Who defines what is accurate? • How will Māori be involved in this process?
A	<i>Accountability</i>	<ul style="list-style-type: none"> • How will accountability be determined? • How will the research data be stored and shared? • Who is to have access to the research findings? • How will the original research vision and aspirations remain on track?

Prior to the research commencing, I ruminated on each of the reflective questions. It was important to me that the five IBRLA components would inform the research planning and process. Given the significance of mihi whakatau and whanaungatanga to this research kaupapa – of ensuring that initial and ongoing protocols of engagement were to be established with integrity - I sought guidance and mentoring from two Māori kaumātua; one from my own iwi who is also aligned to my university, and the other from an iwi in the North Island who is also aligned to SE. I wanted to ensure that Māori would be central to each IBRLA

component; to validate and verify the processes ('why' and 'how' the research was undertaken) as well as the content ('what' was gathered, and 'how' it was interpreted and represented). It was important to me that there would be power-sharing, benefits for Māori, open and honest dialogue, and accountability at every step.

The proposed research strategy (including approach, methods and principles) was available to share with each of the participants so as to discuss how kaupapa Māori philosophy would be the driver of this study (refer section 3.6 in this chapter).

Each of the IBRLA components was also re-drafted by way of an overarching promise statement in order to secure their agreement to take part, and procure the mandate for this kaupapa (project; topic) to proceed. Table 3.2 (below) sets out the five IBRLA promise statements that were shared and discussed with each of the participants prior to the research commencing.

Table 3.2: Establishing agreements for maintaining power relationships prior to undertaking research with Māori (adapted from Bishop, 1996b)

	Component	Promise statement
I	<i>Initiation</i>	<ul style="list-style-type: none"> • Māori will initiate and lead the research interactions
B	<i>Benefits</i>	<ul style="list-style-type: none"> • The goal of the research is to accrue benefits for Māori
R	<i>Representation</i>	<ul style="list-style-type: none"> • Māori views and aspirations will be accurately represented
L	<i>Legitimation</i>	<ul style="list-style-type: none"> • Accuracy and legitimacy will be determined by Māori
A	<i>Accountability</i>	<ul style="list-style-type: none"> • The findings will be transparent, and accessible to Māori

Central to the research approach was a kaupapa Māori way of working (Smith, 1999). While a kaupapa Māori methodology is able to be expressed in various forms, the three cultural influences that were identified in chapter one of this thesis as being significant to my own worldview were guiding principles of the research study process. Moreover, a further set of principles that aligned to the key competencies promoted within the New Zealand Curriculum (Ministry of

Education, 2007a) also served to sustain and maintain the progression and ongoing power-sharing throughout the research interactions (Macfarlane, Glynn, Grace, Penetito & Bateman, 2008). These five principles were:

1. *Whanuangatanga* – **Relationships**: establishing and nurturing relationships and connections between researcher and participants
2. *Whaiwāhitanga* – **Participation**: making space for and enabling others to contribute; remaining modest and humble
3. *Tātaritanga* – **Making meaning: listening; thinking**; processing the information; having an open mind; valuing all views put forward
4. *Manaakitanga* – **Caring for others**: prioritising the wellbeing of the participants; being hospitable, respectful and kind
5. *Rangatiratanga* - **Autonomy**: ensuring that the participants retained power and control over their own decisions, perspectives and aspirations; upholding their mana (status; dignity; self esteem) at all times

3.6 RESEARCH STRATEGY

Figure 3.1 is adapted from Berryman (2008), and graphically outlines the research strategy, including the approach, the methods and the principles. The diagram indicates how two epistemological paradigms were able to work in harmony and guide the research process. Qualitative research methodology was premised upon, and continually drew from, kaupapa Māori theory, so that the approach, methods and principles that were being operationalised were culturally driven, and thereby congruent with the research focus, the research participants and the research contexts.

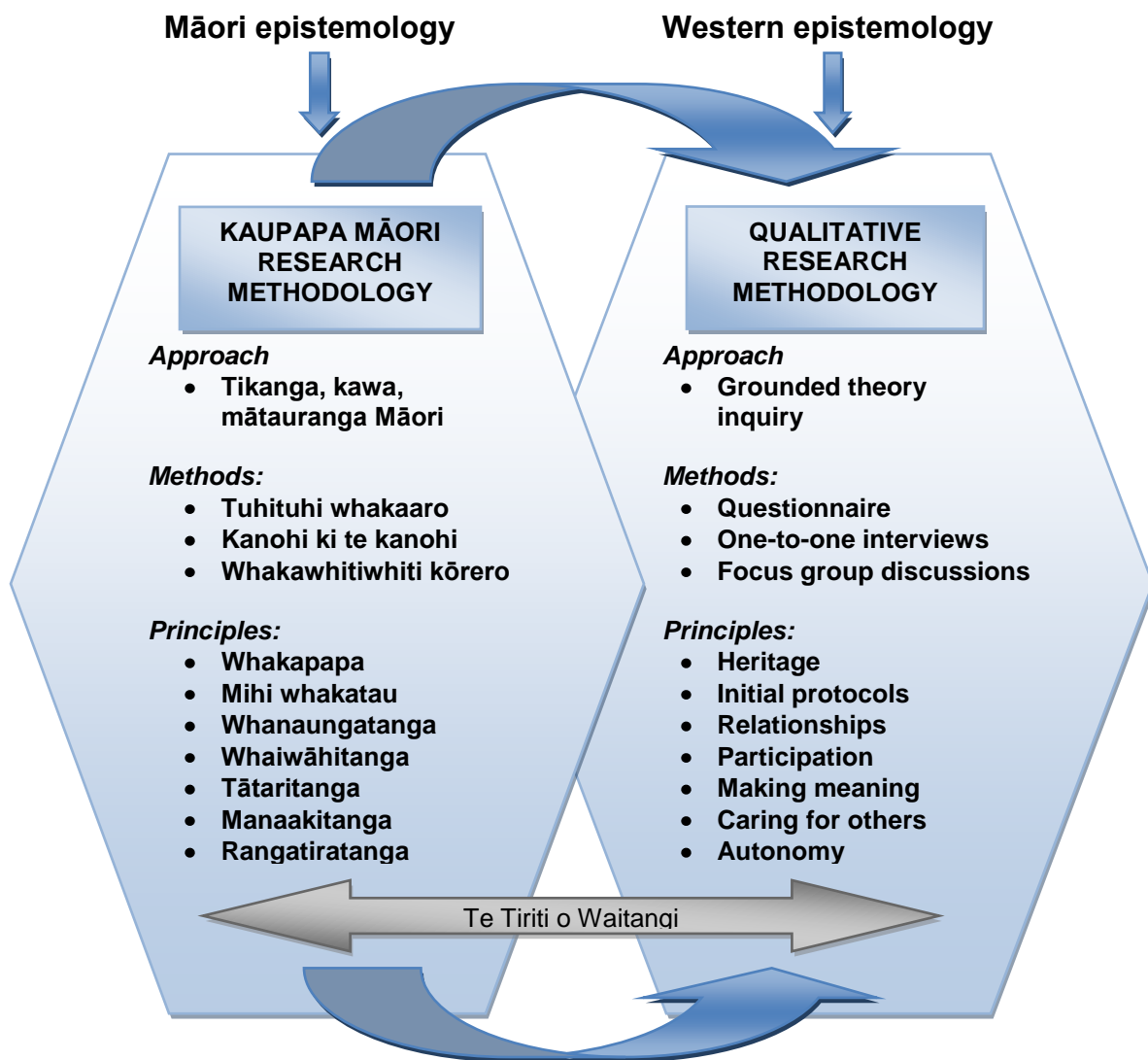


Figure 3.1: Research strategy

The three Treaty principles that bridged the two methodological paradigms were visibly instantiated within the research process because of a natural alignment that existed between them and the three cultural influences that were outlined in chapter one; (whakapapa, mihi whakatau and whanaungatanga).

- **Principle 1: Partnership:** establishing and maintaining **whanaungatanga** so as to strengthen relationships and connections

- **Principle 2: Protection:** valuing, respecting and drawing from the richness of **whakapapa** – the treasures handed down from our tūpuna
- **Principle 3: Participation:** initiating the protocols of **mihi whakatau**, so as to enable participation, and the contribution of knowledge

Figure 3.2 is a visual representation of the alignment between the three cultural influences and the Treaty principles, and how they linked as a nested system within the overall research strategy. The diagram highlights how an ecological and Treaty-partnered approach to research with Māori must reflect an holistic and in-context methodology. This is in tandem with an ecological model of practice wherein the learners (like the research participants) are an integral part of a bigger picture. The diagram also portrays how the research outcomes for participants (akin to the learning and behavioural outcomes for learners) are dependent on a range of environmental and contextual variables; variables that are able to be responded to within responsive, inclusive, respectful, and strengths-based settings. The diagram further epitomises the notion of potential; the potential of whakapapa connections that emanate from meaningful historical legacies. If whakapapa is protected through mihi whakatau, then we are able to participate with others and they with us, in ways that are consolidated through whanaungatanga; in partnership.

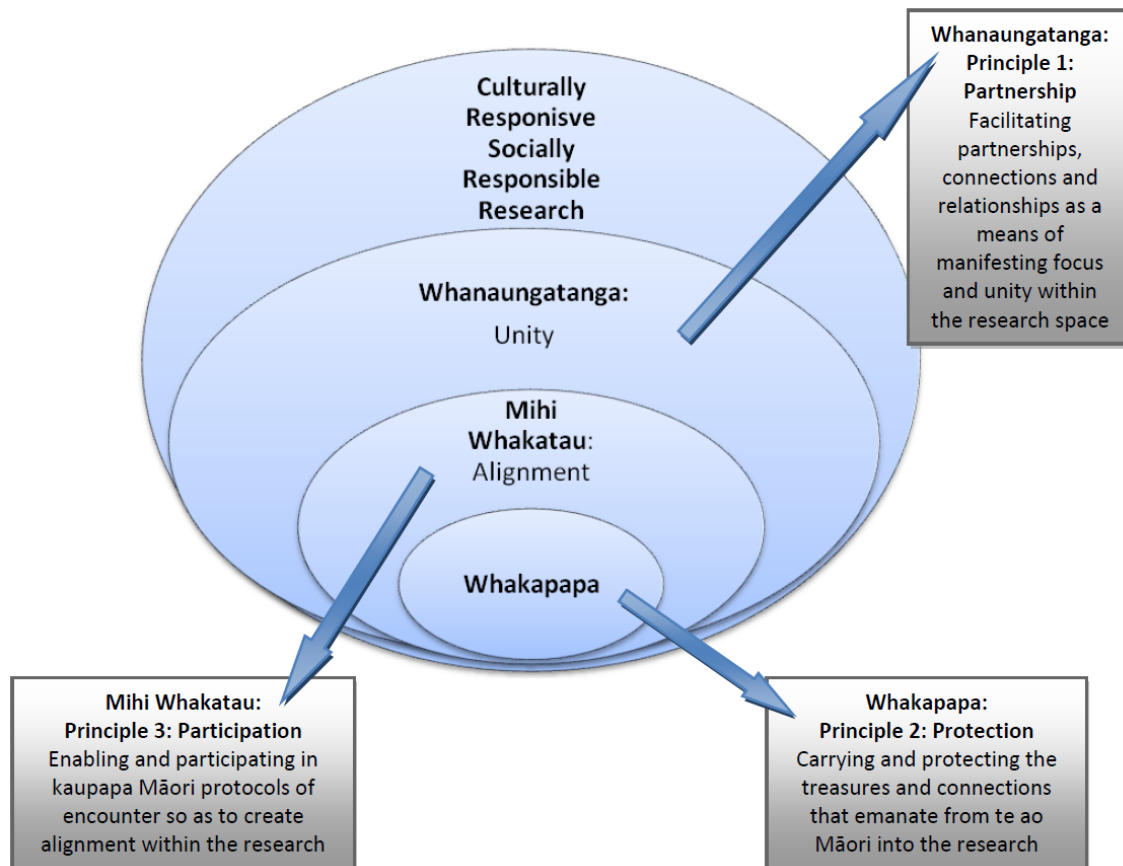


Figure 3.2: Culturally responsive socially responsible research with Māori

The outcome of adopting a kaupapa Māori methodology resulted in a research initiative that was culturally responsive and socially responsible. It required:

1. drawing from my **whakapapa**; the legacies handed down from my tūpuna
2. upholding the protocols of **mihi whakatau**; respecting and abiding by tikanga Māori through the initiation of kaupapa Māori interactions and engagements within the research space
3. establishing and maintaining **whanaungatanga**: ensuring that relationships, connections, obligations and responsibilities within and beyond the research space are strengthened, reciprocal and enduring

3.7 THE RESEARCHER ROLE

Ka'ai (1990) refers to the two-dimensional nature of the role of researcher, when the researcher is Māori. This duality draws on the bicultural nature of the researcher to perform well in two parallel spheres; the Māori community and the research / academic community. Ka'ai declares that prior to the research idea even being proposed, the researcher needs to have well established links and credibility within the Māori community by participating in community affairs, by becoming known, and by being seen. These attributes are viewed as necessary to encourage trust but more importantly to secure support from the Māori community. Additionally, the researcher must be able to gather information and organise it in a way which is understood, respected, and meaningful to the Māori community, while also matching the rigorous demands of the academic world.

Several researchers (Cram, 2001; Ballard, 2004; Bishop, Berryman & Richardson, 2001; Durie, 2003; Edwards, 1991; Macfarlane, 2000b) declare that a respectful and relevant relationship must be developed between the researcher and the participant(s) before the start of the project, suggesting that the participant(s) will have an in-depth understanding of the aims of the research and of the cultural benefits that the research hopes to achieve. Kaupapa Māori researchers must avoid what Cram (2001) refers to as "researching down" (p. 37), where judgments that are being made are based on the researcher's cultural standpoint rather than the lived reality of the participants.

The status of the relationship between the researcher and the participant(s) is paramount in qualitative and kaupapa Māori research. Given that the researcher is fundamentally the research 'instrument', then it must be acknowledged that the researcher role is integral to the research process. However, assuming a position of prominence as the researcher does not necessarily translate to or denote prominence or higher status in kaupapa Māori research, as this is defined by the cultural context within which the research is being undertaken. What transpires by default within the research contexts is tikanga Māori which asserts *who* will

assume leadership, and *how* this will manifest. What tikanga Māori also establishes are boundaries which maintain and uphold cultural safety, honesty and respect.

My role as the researcher was simultaneously defined and undefined. It was defined in that I (as the researcher) was bringing a kaupapa that was deemed important by Māori, and had subsequently garnered support and interest. The kaupapa was central to researcher and participants coming together, and ultimately defined the purpose and the parameters for meeting. Within the research context, we were guided appropriately and safely by tikanga Māori, which emerged naturally as the research was being undertaken within a particular context. My role was undefined to the extent that I was not able to impose a defined process or a prescribed set of linear questions within a specified order or timeframe. From an ethical perspective, the rules or standards defining my conduct as a researcher were defined by kaupapa Māori. Cram (2009) contends that kaupapa Māori is about the centering of the Māori world and the legitimating of Māori realities. From an ethical point of view, kaupapa Māori research must take into account Māori protocols and customs. Determining how the research conversations would specifically unfold, or who would lead particular discussions was not able to be delineated until we were all located within the research context. My role was therefore contextually ascribed and relative, rather than content prescribed and absolute.

3.8 SELECTION OF PARTICIPANTS

Informed by the kaupapa Māori concept of *mana*, the EBP framework (Appendix 5) was used to guide the selection of research participants. It was deemed necessary to draw from this framework given that it is recognised within SE as being a robust set of lenses through which practitioners and policy makers are able to view and moderate three forms of evidence that shape best practice in SE. What was targetted by adopting this selection process was the discrete perspective that each of the research participants would espouse, from a

kaupapa Māori perspective, specific to the evidence domain with which they were most familiar; to gauge what they perceived to be the main influence(s) of that domain.

For each of the three evidence circles (*Research*, *Practitioner*, and *Whānau*) six Māori affiliated participants (individuals with whakapapa Māori / whakapapa Māori whānau links) experienced in the area of kaupapa Māori were chosen; a total of 18 participants. Of the 18 participants, six were working in senior academic Māori-focused research positions in universities across Aotearoa New Zealand. The remaining 12 had amassed a wealth of practical special education experience, having worked within whenu Māori (Māori focus) in SE. Of these 12, six had worked in the leadership of practice as managers and/or specialists, and six had worked closely alongside whānau in the area of advocacy, liaison and brokerage. Below is a summary of the participant cohorts:

- **Te Roopu Rangahau:** representatives of **research** evidence
- **Te Roopu Ritenga:** representatives of **practice** evidence
- **Te Roopu Hononga:** representatives of **whānau** evidence

It was important to ensure that gender and age were represented equitably in the participant selection process. Table 3.3 provides a breakdown of participants by age and gender:

Table 3.3: Participants by age and gender

	Age			Total
	20-40 yrs	40 – 60 yrs	Over 60 yrs	
Female	1	6	2	9
Male	1	4	4	9
	2	10	6	18

3.8.1 RESEARCH INFLUENCES

The intention of research must surely be to inform policy and practice, just as reflecting on practice and reviewing policy are able to inform research. According to Cashmore (2003), the overall aim of educational research is to improve the education outcomes for children, their families, and the community. Almost 30

years ago, Elliot Eisner (1984) declared (somewhat fortuitously) that; “If educational research is truly to inform practice, we must construct our own conceptual apparatus and research methods” (p. 450). Kaupapa Māori research methodology emerged and has been validated during almost the same 30-year time span, and this reality has emancipated a range of Māori conceptual constructs which are now able to inform the research methods and approaches that are used.

The participant members of Te Roopu Rangahau were selected because of their contributions as respected leaders in kaupapa Māori research, both nationally and internationally, specifically in the areas of indigenous (Māori) development, social and cultural wellbeing, and special education provision to, and for, Māori. Their knowledge and expertise was invaluable in unpacking the key messages that their research (and research known to them) has highlighted.

3.8.2 PRACTICE INFLUENCES

In terms of the effectiveness and cultural responsiveness of SE service provision, the influence of how practice is operationalised - namely practitioner skill and expertise - must not be underestimated. Practice is described as being the interface between practitioner knowledge and client need (Ministry of Health, 2010). According to Macfarlane (2002), four components (paraphrased below) influence how practitioners work in SE. These include:

- (a) the **awareness, knowledge and perspectives** that practitioners bring to a particular context (worldview, beliefs and assumptions)
- (b) the **processes** that are utilised (the ways in which practitioners engage, interact, and communicate)
- (c) how practitioners **assess and analyse** (the frameworks that practitioners use for making meaning, drawing inferences, and interpreting what is happening)

- (d) the **programmes and plans** that subsequently ensue (how practitioners shape and develop their interventions)

Moreover, Macfarlane (2002) declares that commitment to a culturally responsive pedagogy for working with Māori presupposes that there is a willingness for practitioners to learn more about a Māori worldview, to experience the lived realities of Māori, and to enhance their own levels of cultural competency.

The participant members of Te Roopu Ritenga were selected because of their previous experience within kaupapa Māori practice leadership and management roles in SE. These participants were known for their abilities to effect positive and enduring influence for Māori whānau receiving SE services, and had also been key drivers in delivering kaupapa Māori initiatives that had become exemplars of effective practice when working with Māori in SE.

3.8.3 FAMILY / WHĀNAU INFLUENCES

Over the last two to three decades, both nationally and internationally, there has been a growing acceptance that the voice of whānau is an important and integral component of special education service delivery. According to Glynn, Berryman, Atvars and Harawira (1997), engaged families, whānau and communities are critical because they help shape the aspirations and expectations of the learner.

As part of the ongoing quality improvement process within SE, client satisfaction surveys are issued to families at the time a referral is closed, in order to ascertain whānau levels of satisfaction (or otherwise) about the service that was received. It is a well known fact that many Māori whānau prefer not to commit their thoughts, opinions and judgements to paper when requested to provide feedback about a particular government service or interaction (O'Connor & Macfarlane, 2003). An alternative option to providing written feedback, which still allows whānau voice to be heard, is therefore available to whānau whose children are in either a mainstream or a Māori medium school setting. This option enables

whānau to share their perspectives verbally, with a special education whānau liaison advisor, known as a *Kaitakawaenga*, or with a RTLB Māori, known as a *Pouwhirinaki*.

The Kaitakawaenga role is a Māori-specific whānau leadership position within SE, and is critical to facilitating the strategic goals and intent of the Māori Education Strategy, Ka Hikitia: Managing for Success (Ministry of Education, 2008a). Kaitakawaenga co-work alongside, and support, other SE practitioners (ie: advisors, psychologists, early intervention teachers and therapists) who are working with Māori tamariki and their whānau. They work predominantly in mainstream settings, but are also required to work in Māori medium school settings, in order to identify and eliminate barriers to learning for Māori students with special educational and developmental needs. Kaitakawaenga come to SE with high levels of cultural knowledge and expertise, and are therefore critical to the professional co-working partnership in terms of building strong relationships with Māori whānau, accessing and making meaning of key information, and contributing to intervention assessment, analysis and programme planning.

Pouwhirinaki are located and work solely within Māori medium school settings (kura kaupapa Māori), with students who have moderate to severe learning and behavioural challenges. Kura kaupapa Māori are Māori language immersion schools (kura), that focus on revitalising Māori language, knowledge and culture. The philosophy and practice in kura kaupapa Māori reflect Māori cultural values, concepts and norms. Pouwhirinaki regularly work alongside Kaitakawaenga who are providing SE co-working services to a Māori student and whānau within that domain. Effectively, Kaitakawaenga and Pouwhirinaki are the voice of and for the whānau.

The participant members in Te Roopu Hononga were selected because of their previous experiences networking and working closely with whānau, and for being the representative, broker and conduit for whānau to express their aspirations,

goals and preferences. These participants were known for their aptitude in effecting positive and enduring influence for Māori whānau who had received SE services in the past. They had also been key drivers in delivering kaupapa Māori initiatives that had become exemplars of effective practice.

3.9 RESEARCH METHOD: GATHERING THE DATA

Go forth and question! Ask and listen. The world is just beginning to open up to you. Each person you question can take you into a new part of the world. For the person who is willing to ask and listen the world will always be new. The skilled questioner and attentive listener knows how to enter into another's experience. (Patton, 1990, p. 278)

According to Wisker (2001), data collection techniques such as questionnaires, open-ended interviews and focus group discussions, allow intangible data such as beliefs and personal experience to take on meaning and value. This type of data generates richer and more in-depth detail and enables the researcher to understand people and events more clearly through making sense of the meaning, beliefs and experiences of others (Mitzel, Best & Rabinowitz, 1982). To strengthen understanding even more, Cohen, Manion and Morrison (2000) propose using triangulation methods. These authors describe triangulation as “..... a powerful technique for demonstrating concurrent validity, particularly in qualitative research.” and go on to define it as “the use of two or more methods of data-collection in the study of some aspects of human behaviour” (p. 112).

Table 3.4 provides a breakdown of the data gathering methods used for the participants across the three evidence domains. The study employed three methods of data gathering:

1. a questionnaire
2. one-to-one (face-to-face) interviews
3. a focus group discussion

Table 3.4: Data gathering configuration

		Evidence Domain																		Totals
		Research						Practice						Whānau						
		1	2	3	4	5	6	1	2	3	4	5	6	1	2	3	4	5	6	
Method	Questionnaire	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	18 questionnaires
	Interview	√	√	√	√			√	√	√	√			√	√	√	√			12 interviews
	Focus Group					√	√					√	√					√	√	1 focus group discussion of 6 participants
		<div>← Participants →</div>																		

3.9.1 QUESTIONNAIRES

A questionnaire is a self-report data-collection instrument that research participants fill out as part of a research study. Johnson and Christensen (2000) contend that “researchers use questionnaires so that they can obtain information about the thoughts, feelings, attitudes, beliefs, values, perceptions, personality, and behavioural intentions of research participants” (p. 127). In other words, researchers attempt to measure many different types of characteristics using questionnaires. The advantages of this approach are its efficiency (large samples can be interviewed at a relatively low cost) and its validity (answers can be quantified). Billot (2004) cites ease of administration, manageability of analyses, and economy as other positive factors.

Eight open-ended questions were developed in the form of a questionnaire (Appendix 6). The questions were constructed so as to provide sufficient information to enable the two main research questions to be answered; to tease out any distinctive and common factors that underpinned participants’ perspectives. The questionnaire was sent out to all eighteen participants for completion, prior to the individual face-to-face interviews, and the focus group discussion. All 18 interviews were returned – a response rate of 100 percent.

3.9.2 INTERVIEWS

There is copious evidence in support of interviewing as a method of collecting data in qualitative research. Burns (2000) describes interviewing as a credible and most useful strategy for gathering information on events, histories, and institutional norms. This view is in tandem with Fontana and Frey (1994), who observe that interviews indeed have merit in that they help researchers “to understand the complex behaviours of members of society without imposing a prior categorisation that may limit the field of inquiry” (p. 366). According to Kvale (1996), the researcher should clarify and extend the meanings of the interviewees’ statements in order to avoid misinterpretations on their part throughout the interview.

Cohen, Manion and Morrison (2000) group interviews into four kinds, including the structured interview, the unstructured interview, the non-directive interview, and the focused interview. The interview interactions in this study were more closely in line with the unstructured category whereby the two-way conversations were able to flow freely, with flexibility for the participant(s) to digress if needed, or to focus more specifically. The overall research purpose however, was never lost sight of, and enabled the content, sequence and wording of conversations to be guided by reason.

Several probe interview questions were prepared and written down in advance where further clarification of information was required. This also ensured that particular areas of wider interest were explored and not overlooked (Appendix 7). All of the individual interviews began with broader questions, which naturally enabled more specific ones to ensue. Kaupapa Māori protocols guided the interview processes, and created what Fontana and Frey (1994,) refer to as “an atmosphere of trust and interest in the participant” (p. 366), and what Smith (1999) considers to be fundamental to a kaupapa Māori approach to research.

3.9.3 FOCUS GROUP DISCUSSIONS

A focus group discussion is described by Anderson (1998) as a carefully planned and moderated informal discussion where one person's ideas bounce off another's creating a chain reaction of informative dialogue. The purpose of the focus group is to address a topic in depth, in a comfortable environment to elicit a wide range of opinions, attitudes, feelings or perceptions from a group of individuals who share some common experiences. Krueger (1994) maintains that the focus group discussion:

.....works because it taps into human tendencies. Attitudes and perceptions relating to concepts, products, services, or programmes are developed in part by interaction with other people. We are products of our environment and are influenced by people around us. (pp 10-11)

Once again, kaupapa Māori protocols guided the focus group interactions. Discussion was facilitated through adopting a kaupapa Māori approach to dialogue and interaction, known as whakawhitiwhiti kōrero. Whakawhitiwhiti kōrero is conversation which weaves back and forth, in and out, and amongst and between people, and in doing so, removes judgement, facilitates safety, validates status and position within a group, and evokes relationship building, unity, bonding and participation (Smith, 1999, 2005).

3.10 ETHICAL CONSIDERATIONS

The research study focused on my own and others' (known to me professionally) experiences in working with and alongside Māori in the area of special education and Māori education. My being positioned as an 'insider' assisted in enabling access to the participants by way of personal contact and through established networks. However, this did not preclude or compromise the need for me to uphold the research ethics that I was bounded by as a professional university academic. To the contrary, being known to the participants increased the

responsibility to uphold and adhere to ethical boundaries that were further bounded by culture. Failure to do so would have indicated to the participants a fundamental lack of cultural integrity on my part.

For Māori, the concepts of *tika* and *pono* are possibly the most succinct and accurate words to use when defining the term 'ethical'. Ngata (1993) contends that *tika* is about doing the right things, and *pono* is about doing things the right way. The rights and welfare of consenting participants was therefore deemed to be of the utmost importance throughout and after the study had been completed. A major overarching ethical consideration that needed to be covered at the outset was to reduce the potential for any harm to transpire for the research participants. This imperative required me to also seek (and secure) SE ethics approval to enable me to engage current SE staff as participants in this research. This was necessary so as not to inadvertently put participants at risk of breaching the SE code of conduct. The issue of confidentiality was a further consideration, and was a priority discussion point once each of the participants had verbally declared their initial interest in taking part in the project.

From a kaupapa Māori perspective, it was necessary to consider and be able to respond to the following seven factors, as outlined by Macfarlane (2003, p. 93), who declares that it is important for the researcher to be able to articulate:

- *a rationale for the research to proceed;*
- *the research objectives;*
- *a process for selecting participants;*
- *the ways in which research participants would be involved (conversely withdraw);*
- *the means for maintaining confidentiality;*
- *the means of obtaining informed consent; and*
- *guardianship of Māori social and cultural values.*

Macfarlane further contends that the researcher must be prepared to discuss these ethical principles openly with the participants within a pattern of negotiation, collaboration, and co-construction. The final three points listed above are expanded on below, as there was much discussion with the participants in these areas.

Confidentiality

Prior to formally consenting to participate in the study, all of the participants stated that they would be prepared to stand by any statements that they would provide, and would be comfortable for their real names to be used in the final report. I felt compelled to remind them that the special education community in Aotearoa New Zealand is relatively small – indeed, it is even smaller for those who reside in the Māori domain. After exploring some of the potential risks that this might pose should reference to a context or a client result in people being identified, it was ultimately agreed that pseudonyms would replace participants' real names in order to protect their (and others') anonymity. This decision was congruent with the overarching ethical consideration of reducing potential harm to participants.

Informed consent

An information sheet (Appendix 1 & Appendix 2) was sent out to the participants once they had expressed an initial interest to partake in the study. The sheet outlined the rationale for and objectives of the research, and also provided information on the research activities in which they would be involved. Information was also included regarding confidentiality, the right to withdraw at any time, the procedure for complaints, and how information would be used. In addition, the participants were fully aware that:

- they would be provided with all of the information arising out of their involvement in the research;
- they would be free to edit records so that their intended meanings were accurate;

- all data used for published research would be archived indefinitely;
- all data shared would be held in a secure location and used only in ways deemed appropriate to individual participants and to the participant group as a collective;
- they would be involved in any decision-making regarding any future use of the information gathered beyond this study;
- they would receive electronic and hard copies of the information should they choose to share in the process of the research, and;
- they would have the opportunity to confirm and add further changes and additions to the final draft of the thesis.

Accompanying the information sheet was a consent form (Appendix 3 & Appendix 4) as well as a copy of the EBP framework (Appendix 5). Participants were asked to sign the consent form as an indication of their willingness to participate only after they were comfortable with the research process and what their involvement would be.

3.11 GUARDIANSHIP OF MĀORI CULTURAL AND SOCIAL VALUES: KAITIAKITANGA

In Māori culture, kaumātua are the custodians of knowledge which they have acquired over a lifetime of learning and experience. Certain people are recognised as being experts in particular areas, whether it be in oratory, tribal history, whakapapa, waiata (song), mau-taiaha (traditional weaponry), rāranga (weaving), or food gathering. Given the importance of the moral, ethical and cultural considerations of this research, the two kaumātua supporting me were periodically informed about progress, and were consulted at key phases for advice and mentorship on aspects pertinent to progressing the study. This process enabled a shared partnership of negotiation to be formed, and the distinct element of whanaungatanga was further built into the research activities.

3.12 TRIANGULATING THE INFLUENCES

The deeper meanings and nuances of each of the three cultural influences identified in chapter one as being fundamental to the research interactions (whakapapa, mihi whakatau and whanaungatanga) will now be explored more thoroughly.

3.12.1 WHAKAPAPA

Whakapapa, being the basis for relationships, is an effective social tool. In pre-treaty (1840) Māori society a person was never seen purely as an individual; rather their identity was defined through their relationships with others. There was an expectation that individual people would support the collective group, and that the collective group would support the individual (Mead, 2003). Whakapapa could also be used to define the mana in the collective group. For example, significant people within the collective group would often make reference to senior lines of whakapapa to earlier celebrated leaders of the tribal community. In this way it created an inherent hierarchical system, and defined the nature of relationships between members of the collective group.

Traditionally, whakapapa was also a very effective political tool. Well developed or notable whakapapa could give an individual ease of access into numerous communities, and could allow the communities to claim the adherence of widely scattered persons (Belich, 1996). In this way allegiances were created in times of war and peace, and assisted in maintaining positive relationships. Whakapapa was also used to maintain relationships with the land. For example, mountains, rivers or lakes were often named after significant tūpuna of the collective group to inform and affirm whanaungatanga between people and the land. A whakapapa link to the land formed the basis for rights to use the land.

My whakapapa enabled me ease of access to the knowledge, expertise and mana of other Māori with whom I wanted to interact. My desire to draw from their

whakaaro (thinking) and their mātauranga served to engender a strong commitment from them to the research kaupapa as they felt both an obligation, and a willingness to contribute, once asked, to an area where they saw benefits accruing for Māori. The participants' willingness to share their knowledge was contingent on there being a rationale for them to do so; it related specifically to there being a purposeful use of that knowledge so as to achieve a collective benefit for Māori. It was clear that their knowledge represented power, and that relinquishing hold of this power would ultimately whakamana (honour; elevate) and benefit Māori. It was humbling to reflect on how crucial and central my whakapapa was to facilitating the research interactions. My whakapapa was a research enabler. This lead me to reflect on how a non-Māori researcher seeking to work with Māori in a kaupapa Māori way might proceed. Smith (1999) discusses a range of various strategies which non-Māori are able to adopt in relation to research in Māori settings. One such strategy is described by Smith as "The strategy of consultation with Māori" (p. 197), where efforts need to be made by non-Māori to seek consent, support and guidance from Māori in a partnered and power-sharing way in order to gain legitimate access to, and engage in, kaupapa Māori research activities with Māori.

3.12.2 MIHI WHAKATAU

As Phinney and Rotheram (1987) argue, there are ethnically-linked ways of thinking, feeling and acting that are acquired through socialisation; a message that has profound implications for those who engage in research activities with and for Māori, if the research is to be culturally responsive and socially responsible to the intricacies of individuals' and groups' sociocultural needs. Research is about understanding others. According to Durie (2006), understanding others depends on three specific components: engagement; ways of thinking and theorising, and; ways of analysing. Durie employs the marae atea (the safe space where people come together in front of the traditional meeting house), as facilitated during the process of pōwhiri (a formal Māori welcome to

visitors), as a metaphor for engagement, wherein aspects such as space, boundaries and time take on exacting significance.

Durie (2006) describes the notion of *space* whereby a realistic degree of distance is necessary until a relationship has formed. Acknowledging distance provides an effective stage for clarifying the terms under which parties come together. Conversely, diminished distance may precipitate fear and panic, leading to withdrawal, thus impacting negatively on the process of building relationships and establishing engagement. The concept of *boundaries* explores particular distinctions between groups, ie: tangata whenua (the hosts) and manuhiri (the visitors); the living and the dead; the right and the left; safe and unsafe; men and women; old and young. Appreciation of these distinctions enables mutually-respected boundaries to be defined without pretence, providing a platform upon which respectful engagement may emerge. The *domain of time* means that being 'on time' is less important than allocating, taking or expanding time.

For many Māori, the same phases engagement - guided by notions of space, boundaries and time - are adhered to during other situations of encounter, like the *hui whakatika* (restorative conferencing) (Bateman & Berryman, 2008; Berryman & Bateman, 2008), and mihi whakatau. These phases broadly include:

- Opening rituals: respecting space and boundaries, determining who speaks and when (**lead by the research participants**);
- Clarifying who you are / where you have come from (**collective responsibility: researcher and research participants**);
- Declaring intentions (**articulated by the researcher**);
- Coming together as a group (**collective responsibility: researcher and research participants**);

- Building relationships and making initial connections, including sharing whakapapa or genealogical connections (**collective responsibility: researcher and research participants**);
- Exploring the research kaupapa: ; face-to-face interactions; non-threatening, open and honest discussions; achieving shared understanding; allocating time; using whakawhitiwhiti kōrero as opposed to linear questions; active listening; enabling silences (**collective responsibility: researcher and research participants**);
- Sharing kai (food); (**lead by the research participants**);
- Closing; summarising decisions and agreements; upholding mana; (**lead by the research participants**).

The mihi whakatau protocols of encounter guided all of the research interactions and activities – most often initiated and instigated by the participants with whom I was meeting and interviewing, given that I met them in a place of their choosing. This latter point ensured that the balance of power was more equitably shared, and showed respect for their mana and their mātauranga. Given that all of the research participants that I interviewed had whakapapa connections and affiliations, were confident and competent when walking and working in kaupapa Māori spaces, and were experienced in special education service delivery, then these protocols of engagement were seen as significant not only in effecting culturally responsive and socially responsible research, but also modelling the research kaupapa itself.

3.12.3 WHANAUNGATANGA

Whanaungatanga, as a core Māori construct, can be seen as the process of engagement through and by which relationships, connections, obligations and responsibilities between people are strengthened. According to Durie (1997), whanaungatanga is an intergenerational support process that is fundamental to

all professional interactions with Māori, and is something which can rarely be passive. From a research perspective, it necessitates active planning, adequate time allocation and resourcing, and full acknowledgement for the influence that it has on the enablement of meaningful Māori development. Whanaungatanga is a process that engenders collective responsibility amongst Māori for each other's wellbeing, especially through a commitment to sharing knowledge freely among members of a group. Macfarlane (2004) reports on a kuia (senior Māori woman) who was describing a positive special education service that her mokopuna had received; she declared that 'whanaungatanga itself was the intervention'.

The priority for me was maintaining the relationships and the trust that had been established both prior to and during the research interactions. This required me to relinquish control of the research 'interviews' and to enable non-directive and informal chat and conversations to flow, at a pace determined by the research participants. Prompts, as opposed to closed questions, were initiated to focus, manage, and lead particular and significant threads as they emerged. Humour was also used to emphasise key points as well as to lighten conversations and strengthen connections. What was also clear, as whanaungatanga was being enacted, was the relaxed, open and genuine space that was being created; a space where it was safe to think, feel and relate 'as Māori'.

3.13 SUMMARY

The methodological approach employed in this study was designed to not only cope with special education in a changing world, but was also implemented to reflect the changing face of research which is undertaken with, for and by Māori. For the methodological approach to be relevant, meaningful and appropriate, I was duty-bound to draw heavily from the richness and uniqueness of kaupapa Māori, and not privilege a western research paradigm at the expense of kaupapa Māori theory. This research project did not demote or negate the place of conventional qualitative research methods. Rather, an indigenous kaupapa Māori approach to the research was adopted as the primary method. This is in tandem

with Bishop's (1998) assertion that "the very worldview within which the researcher becomes immersed is that which holds the key to knowing" (p. 208).

The methodological approach was premised on a depiction strongly advocated within the inclusive whakataukī espoused in 1949 by Sir Apirana Turupa Ngata, a prominent Māori leader, academic, politician and lawyer from the North Island iwi of Ngāti Porou:

*E tipu, e rea, mō ngā rā o tō ao; ko tō ringaringa ki ngā
rākau a te Pākehā hei oranga mō tō tinana; ko tō ngākau
ki ngā tāonga o ō tīpuna Māori hei tikitiki mō tō māhunga;
ā, ko tō wairua ki tō Atua, nāna nei ngā mea katoa.*

*Grow up tender child in the days of your world; in your
hands the tools of the Pākehā, as a means to support
and sustain you. In your heart the treasures of your
ancestors as a plume for your head; your spirit given to
God, the source of all things.*

This proverb challenges Māori to seek and draw from all that is good from the world of our ancestors, and place it alongside all that is good from the western world, thereby creating a contemporary world which embraces the cultural histories, values and strengths of two peoples. With this in mind, the research approach involved the bringing together of indigenous Māori and contemporary western knowledges in order to achieve the research objectives.

CHAPTER FOUR

Whaia te kotahitanga o te wairua,
Mā te rangimarie me te aroha e paihere

Pursue unity of spirit,
Which is bound together by peace and compassion

4. NGĀ KŌRERO E PUTA AKE ANA: EMERGING MESSAGES

4.1 INTRODUCTION

This chapter reports on the outcomes of the research by expanding on the data analyses by way of the emerging key messages, and by providing narrative extracts from the data. Following each phase of data gathering (i.e.; the questionnaires, interviews, and focus group discussions), an interim analysis (Miles & Huberman, 1994) was adopted. This analysis adopted an inductive rather than a deductive approach so that any emerging patterns in the data were able to be identified so as to inform any subsequent phases or follow-up conversations, and refine the developing theories and hypotheses. This approach also fitted well with the kaupapa Māori and qualitative research approaches that were being employed. The narratives and associated concepts that were being articulated by the participants to support and exemplify their thoughts and perspectives were quite profound. I was compelled to remember how powerful the human story can be, and how storytelling is fundamentally embedded in the pedagogical processes and paradigms that have always underpinned mātauranga Māori; the knowledges and evidences that Māori know to be true.

Alive in every culture is a rich and vibrant tradition of storytelling. Shared within families and communities, stories often serve to anchor and enrich human pathways. Stories are part of our past; they define who it is we are, where we have come from, and what is relevant to guiding us in our quests moving forward.

According to Robinson and Ginter (1999), if we are open to the richness and potential of human stories, then they can serve as gifts for the present, and for the future. Bishop and Glynn (1999) also propose that narratives as pedagogy are a means of providing and creating power-sharing relationships in education. They maintain that the aim of narratives as pedagogy is to create in the minds of those who are participants in the pedagogic process “an image of relationships that are committed, connected and participatory...and where possible an holistic approach to curriculum is fundamental to the practices developed” (p.176). So in terms of co-constructing a ‘curriculum’ - a framework or approach - that is relevant and responsive to Māori in the area of special education, then Māori ‘voice’ needed to be enabled and heard throughout the research process. The approach to the research was heavily focused on power-sharing relationships, where partnership, protection and participation were three of the guiding principles. The opportunity therefore to capture the richness and vibrancy of the participants’ thoughts and narratives was something that proved to be an enriching feature in this research study.

4.2 QUALITY, RELIABILITY AND AUTHENTICITY

Attesting to the quality, reliability and authenticity of the themes that were being extrapolated from the participants’ opinions and narratives throughout the inductive analysis process was an issue that needed to be addressed very early on. One of the highest priorities throughout the analysis process was to ensure that the participants’ reflections and perspectives would be interpreted and represented accurately. Buchanan (1992, p. 119) declares, the quality of qualitative research “...lies in the power of its language to display a picture of the world in which we discover something about ourselves and our common humanity”. According to Seale and Silverman (1997), the authenticity of qualitative research is often an issue, where the aim is usually to gather an authentic understanding of people’s experiences and perspectives. Cram (1993) insists that the quality and authentication of kaupapa Māori research information needs to be responsive to and reflective of kaupapa Māori theory, so that the

mana of the research participants remains intact, while the validity of the overall project and the insights that have been gathered are simultaneously elevated and endorsed. In order to uphold the integrity of kaupapa Māori, I therefore felt ethically and morally bound to ensure that the authority and leadership of the authentication processes resided solely with Māori, and was seen to be done through a Māori lens.

Inherent in this process were two separate factors that needed to be authenticated by Māori. Firstly, the **interpretive process** that was being used by the researcher to classify and theme information in order to develop the hypotheses, needed to be tested and moderated independently so as to identify similarities and incongruencies. Secondly, the **research information** (as interpreted by the researcher, and moderated independently) needed to be authenticated by the participants themselves as being true and correct. Three separate stages (see Figure 4.1) were implemented..

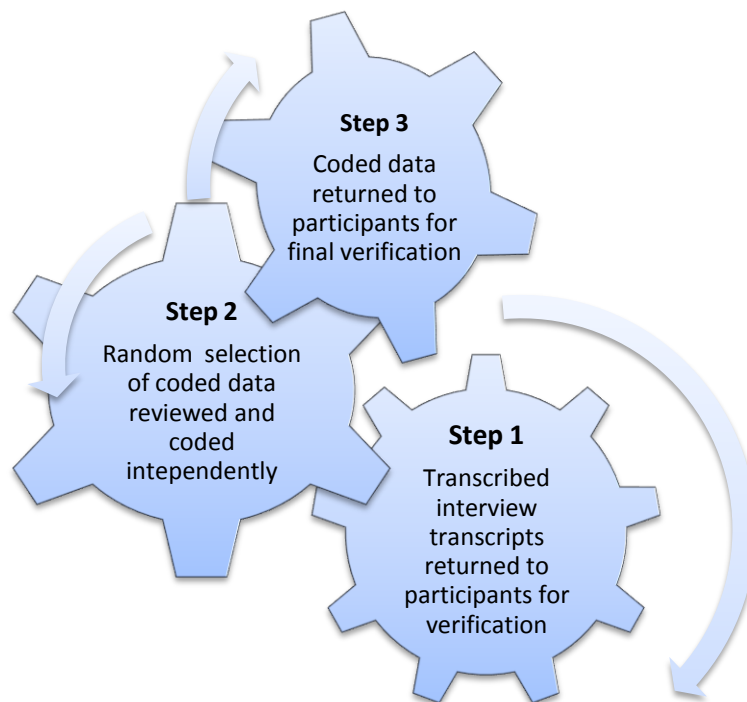


Figure 4.1: Research authentication process

Firstly (step one), the transcribed interview transcripts were returned to the participants, prior to the inductive analysis, to be verified as a true and correct account of their narratives (the questionnaires as completed by the participants did not need to be put through this initial verification process). Once feedback and approval was received, the transcripts and the questionnaires were analysed by the researcher using a grounded theory inductive analysis approach. Secondly (step two), two transcripts and two questionnaires were randomly selected and then analysed independently by an experienced academic and researcher (who is Māori) using the same inductive analysis approach. Our respective codings and interpretations were then compared, and discussed. There was a very close alignment in our individual analyses of the data and the subsequent themes that we had identified. Any differences that existed were not significant or diametrically at odds, but were discussed and then used as a learning opportunity, whereby I was able to revisit, review and regulate my interpretations in the other questionnaires and transcripts to achieve balance and consistency. Thirdly (step three), the transcripts and questionnaires were then returned to the participants for authentication of the key emerging themes that had been identified. The themes were highlighted and annotated throughout the texts, and were then listed at the end of each document in summary form under larger coded key headings. The participants (without exception) confirmed that the major themes (and their respective sub-themes) as identified, were an accurate reflection of their narratives. There is absolute confidence therefore, that this process of endorsement has not only upheld the integrity of kaupapa Māori, but has also enabled an accurate and genuine interpretation of the participants' narratives to be actualised. In essence, the research process has adhered to kaupapa Māori philosophy as espoused by Bishop (2005), whereby the locus of power and authority was continually devolved outward to the collective research community within which the researcher resides alongside the research participants. Through to its conclusion, the research was by, with, and for Māori.

4.3 AGENTS OF CULTURAL CHANGE IN SPECIAL EDUCATION

According to Simon and Cistaro (2009), the three most important things that influence and drive cultural change and development are leadership, leadership, leadership, whether that be cultural change that is constructive, or destructive. These authors declare that implementing cultural change that is constructive within any organisation that has deeply entrenched sub-cultures presents immense challenges that need to be managed and then lead very deliberately and purposefully. Cultural change (including the desire to effect constructive cultural change) they contend, is premised on the fundamental cultural values and beliefs that underpin perspectives about relationships, knowledge, ownership, power sharing and leadership. They posit that a process of constructive cultural change within an organisation requires a fundamental shift in the cultural philosophy and thinking that underpin how systems and people move from ingrained and established perspectives that maintain a particular type of cultural dominance, power and control. Simon and Cistaro declare that for organisations to enact and achieve positive cultural change for minority and often marginalised cultures, they need to move from a cultural position that privileges and enables individuality and autonomy to a cultural position that empowers collectivity and interdependence. This cultural repositioning is summarised by these authors as moving from perspectives of:

- mine **to** ours
- convince me **to** let's try
- authority **to** leadership
- individual **to** team
- isolation **to** collaboration
- doing things right **to** doing the right things

Simon and Cistaro (2009) also believe that there are four distinct phases in a constructive cultural change process for any organisation, namely:

- enlisting and educating **leaders as advocates** for, and drivers of, culture change
- **assessing the current culture** to identify strengths, opportunities and goals
- driving culture **change from the grassroots** to derive relevance and meaning
- generating **culture-based projects** to embed the culture change in core business

Transformative change at an individual level involves moving through three conceptual phases; from *conscientisation*, through to *resistance*, and then finally on to *transformative praxis* (Freire, 1970). Graham Smith (1997) however, maintains that Māori cultural ideology rejects the notion that each of these three concepts or states stands alone, or that they are necessarily able to be interpreted in such a lineal progression. Smith argues that one state is not necessarily a prerequisite to, or contingent on, the others, and that *all* three actually co-exist, are important, need to be held simultaneously, and stand in equal relation to each other.

So who are the agents of constructive cultural change for Māori in education, specifically special education? This research kaupapa identified and selected 18 such agents of cultural change; Māori professionals who were individually selected because of their cultural knowledge and expertise, their leadership and status within te ao Māori (the Māori world), and their advocacy and passion to effect positive educational change for Māori tamariki and whānau over many years. These research participants were all very familiar with the tenets of the Māori education strategy, Ka Hikitia (Ministry of Education, 2008a), understood the importance of ensuring that best practice and culturally responsive approaches were necessary to enhance educational outcomes for Māori, and were committed to the principles of Te Tiriti o Waitangi. As mentioned in the previous chapter of this thesis, the EBP framework was used to select the

participants, as it was deemed important to glean perspectives from Māori who were located in and working from a particular 'evidence' paradigm. This research study sought to unpack the participants' understandings about two specific constructs; *culturally responsive practice* (services) and *evidence based practice* (EBP).

What transpired during the research interactions however was a recurring pattern of discourse (across all three research groups) which served to connect and unite both of these constructs as mutually comparable and interchangeable. They were continually interpreted, described and discussed by the participants as synonymous terms, which blurred any distinctiveness or peculiarity being accorded to either, but clarified how significant, pervasive and all-encompassing key Māori cultural concepts and evidences were to both.

In the next three sub-sections of this chapter, selected excerpts have been provided to illustrate the three dominant and recurring themes that emanated across both constructs, from each of the three participant groups. For each group, the two research constructs have been presented separately so as to highlight the common themes across both. The excerpts are both formal and informal in vernacular as some are taken directly from the questionnaires (as written text) and others are taken from the interview transcripts (as spoken / conversational text). In order to protect their anonymity of the participants, they have been ascribed a name that represents the evidence focus of their group (rangahau, ritenga and hononga), and a number.

4.3.1 MESSAGES FROM RESEARCH (RANGAHAU)

Members of Te Roopu Rangahau, who were selected because of their experience in kaupapa Māori research, spoke in depth about Māori knowledge as a source of richness and untapped potential in special education. They talked at length about the dangers of Eurocentric hegemony and power imbalances, and about how large-scale research projects merely serve to subjugate Māori voice,

knowledge, frameworks, and practice approaches. They saw the need for targeted and ongoing resourcing to fund smaller and specific kaupapa Māori research projects that are mana enhancing and enable Māori voice to dominate; projects that privilege Māori knowledge and validate models of practice. The need for whānau involvement in identifying the research questions was an area that the members of the group also felt strongly about. They saw that as a key to policy development where policy is connected to those for whom it is intended.

The value of relationships and partnered approaches to working was also stressed. The centrality of whānau was seen as critical, as was the importance of understanding and relating to others in ways that were meaningful to Māori. They talked about how this component, when done well, is most often the foundation to successful interactions, interventions and outcomes when working with Māori. The significance of knowing oneself was another theme that emerged. The members felt strongly about people (professionals) needing to have an affirmed sense of their own cultural heritage and identity in order to feel comfortable and confident when working and being with others. They identified self efficacy as a practice-enabler, and saw it as the first step towards professionals developing a will to pursue and develop cultural competency, and ultimately achieve a greater understanding as to why culture counts. A recurring thread that transcended all of the three themes was the importance of recognising and adhering to the three principles of Te Tiriti o Waitangi.

(a) Notions about culturally responsive practice:

- i. Emerging theme one: Perspectives about knowledge: **Mātauranga** Māori (Māori knowledge) is integral to culturally responsive practice

Rangahau One:

Culturally responsive practice means that policies, practices, programmes and projects, all of those 'p's', the things that are designed and implemented by special ed...and its people.....well really, they should respond to the cultural knowledge, values and beliefs. It's culturally

preferred ways of knowing and understanding the world that cultural groups have, and they are affected by those policies, and programmes, and so, devising things with Māori, like the interventions and strategies that make sense to us as Māori, and they, you know... have value within a Māori worldview, within te ao Māori. They need to consider that....mātauranga Māori.

Rangahau Two:

For me, that concept is about ensuring that what is delivered or being provided is taking into account the culture of the receiver, and so thenso what is provided is not only appropriate, relevant and yeah, hence it is valuing the culture. But it also contributes to the cultural development of the person or those persons concerned.....you know. Relevant Māori content and processes and such, valuing Māori cultural, knowledge, and our beliefs.

Rangahau Two:

Well, for Māori it would always work to enhance the status and wellbeing of us eh, of Māori because, and so it would therefore be respecting tikanga me ona te reo Māori. Knowing how knowledge, ways of knowing, you know, how our stories help to construct meaning for us. It is the performative elements of our culture. Like how it needs to be played out. And also listening to the client...to...It's ensuring that how you respond is in line with their thinking and values, also their understandings, their aspirations really. It is knowing why you, why it is important to respect Māori ways of doing things.

Rangahau Three:

I always wonder who is the one who decides if the practice is culturally responsive. It should not be about non-Māori who probably know nothing about te ao Māori, and then using western programmes that are not suited for Māori whānau. What it is, it is about people who actually understand te

ao Māori, and drawing from kaupapa Māori and well, using kaupapa Māori frameworks and models in the interventions because they are suited for Māori. When you are from the dominant culture, then that brings with it some privilege. So for minority groups and people who are, who get marginalised, then well part of being culturally responsive is about the dominant group relinquishing power and not privileging their own knowledge as better, superior to ours, 'cos it isn't.

Rangahau Three:

The concept of disability, of special needs for instance is different for different cultural groups for a start. So then defining what is a Māori position on this matter, that would be an imperative. Oftentimes Māori are required to react to the norms that are dictated by another dominant cultural group, without even exploring our own knowledge first, our own definitions of norms and, yeah you know, the practices that may be more relevant and appropriate to us as Māori.

Rangahau Four:

Culturally responsive, that is a debatable topic for sure. Who needs to answer that question? I would say that it is enabling Māori to bring their own cultural knowledge and beliefs, our values and our ways. Being able to bring them to the context, and to have them incorporated into the process...interactions. That means for me, well it is being creative and learning how to use the knowledge that Māori have. It is there within the whānau, in the community, because the specialists need to construct interventions that fit with Māori, rather than impose their western interventions, ones that are based on western thinking and knowledge.

Rangahau Four:

Culturally responsive is actually kaupapa Māori in action, to me it is, because it draws from mātauranga Māori, our own knowledge. Yeah, our

knowledge, our histories, basically our ways of doing things first and foremost. How we think, how we understand, to make sense of things for us. It is doing things in a Māori way rather than doing things in ways that Māori can't understand and relate to.

- ii. Emerging theme two: Perspectives about relationships: **Whanaungatanga** (relationships) are central to culturally responsive practice

Rangahau One:

It is really important that special ed. staff work in partnership with whānau, and you know, to understand the need for authentic....those reciprocal relationships, that are respectful. Because you have to work alongside the whānau to develop a better understanding of them and their tamaiti. And it means knowing that whānau come with specific knowledge, funds of knowledge. Knowledge about their tamaiti that is significant.. That stuff is imperative to the process and the relationship as well.

Rangahau Two:

To be culturally responsive, .well firstly practitioners need to respect the whānau wishes, to listen to them, move at their pace, and 'de-professionalise' themselves, you know, leave that badge behind. They have to work like that so they can connect with whānau, they need to develop a true working relationship. And that also means listening and learning...and also seeing the uniqueness of our tamariki and whānau. You cannot do that unless you work together, build a relationship first.

Rangahau Three:

I think it is really important to know how to relate to the whānau, being collaborative, you have got to be inclusive, non-judgmental and having empathy and listening. Really listening to what they are saying, do more listening than talking. A teacher once said to me that it was like 'listening to

the spaces in between'; And being respectful at all times, which is also about being honest and up-front. So basically it....it is developing contexts of engagement where the whānau and the tamaiti feel safe, and that.....then they can bring their own expertise to the conversations, yeah.

Rangahau Four:

The process of whanaungatanga.....and, well that is more than just working and, you know engaging with other people. It is something much deeper than that. How we do it, because it responds to feelings, you know, our emotions, mana, and wairua too. It needs to cater for our spiritual needs. So at the end of the day it needs to have the highest priority in the work, then...well it lays the whāriki for everything else. If whanaungatanga is not done well like that, then nothing else will really work after that.

- iii. Emerging theme three: Perspectives about self and identity: **Rangatiratanga** (self awareness; self efficacy; self empowerment) is vital to culturally responsive practice

Rangahau One:

People need to know who they are themselves first, know themselves, so you can be culturally responsive to other cultures. We all have an identity, and a culture for that matter. From my point of view, people who, those professionals who are confident in their own cultural identity can easily sort of suspend their own cultural ideals in order to truly see the other, another person.

Rangahau Two:

Culturally responsive people believe in themselves. Not in any kind of whakahīhi way, but they just know who they are as a culturally located person, and so they can walk in two worlds as well. That enables them to want to...to have a strong desire to work inclusively with people. And they

work in a manner that does not dilute someone else's cultural identity, you know, cultural identity is not at the detriment of working together.

Rangahau Three:

The MoE recognises the significance of cultural identity and the protection of cultural uniqueness, so that means investing in staff who have cross cultural fluency. They should all have a level of pre-requisite cultural expertise if they are going to work with whānau. Those staff are the ones who are self aware. Confident in their own identity. Just like it says in Ka Hikitia, they understand that culture counts. It doesn't faze them. No way.

Rangahau Four:

Practitioners who have a sense of agency, and believe that they have the ability to make a positive difference for Māori; they are the ones we want. They are advocates because they respect diversity and recognise the importance of culture. They understand that culture and identity go hand-in-hand. What makes them 'see' that stuff? It is because they know who they are themselves. Know yourself first.

(b) Notions about evidence based practice:

- i. Emerging theme one: Perspectives about knowledge: **Mātauranga** Māori (Māori knowledge) is integral to evidence based practice

Rangahau One:

Who determines if something is evidence based for Māori? The evidence that is being talked aboutwell who says that kind of evidence counts for Māori? For Māori, the evidence base is already there.....that is the culture. The culture tells you what to do and how to do it. As long as you stick to tikanga.....our people will be strengthened. The culture is in charge. You know what.....the evidence is in the Māoritanga, in our knowledge.....the evidence is in our culture.

Rangahau One:

.....it excludes traditional knowledge that is not research validated but historical, like pakiwaitara, pūrakau, whakatauki, tribal and hapū histories. These are evidence based from a Māori perspective.

Rangahau Two:

Many programmes that are evidence based are not necessarily useful or the most effective for use with Māori. They are from another place, another knowledge base, another culture. The issue there is who has the mana, who has the authority to say that the programme is worth trying or we want to try it? The kind of evidence that underpins many western programmes is narrow; it comes out of the positivist type of studies that are influenced by quantitative measures of outcomes.

Rangahau Three:

There are so many examples in education of where one culture's norms are simply imposed on another. What I would ask policy makers and decision makers in education is 'What kind of evidence and whose evidence is important.....and who decides on what evidence is important?' Has anyone asked the whānau what they think? Somebody tried it and liked it so said 'let's try it in the market', and so without much (or any) evidence that the programme works for Māori, it is still implemented. That is not evidence based practice for Māori; that is hegemony.

Rangahau Four:

You start with the culture, the knowledge, the values, and tikanga, and then you get supported to grow the evidence base. Not the other way around. That is the problem currently. The dominant culture says 'Your programmes and approaches are no good; they are not evidence based. But here is an evidence based programme; it just needs to be culturally enhanced and

modified for use with Māori and then it will be perfect.’ No; you need to start with the culture first. The evidence base is already there.

- ii. Emerging theme two: Perspectives about relationships: **Whanaungatanga** (relationships) are central to evidence based practice

Rangahau One:

Whanaungatanga is the key to it really, relationships with the whānau. Whānau engagement is crucial to everything. Whānau need to be part of it all, the work that identifies student concerns, and part of the work that discusses the options or the interventions to be put in place. The whānau needs to play a genuine role in the delivery of services. That includes to assess and evaluate outcomes. That is best practice for working with Māori.

Rangahau Two:

Special needs or disability would be in the background somewhere, where we would discuss it after relationships were established, whanaungatanga first eh....so where trust was formed, and equity was openly questioned and challenged. Whānau come with so much knowledge of their child, and that is important to be aware of. Tapping into those tāonga, it will all enrich the relationship. So whānau need to be at the forefront. Their knowledge capital needs to be of, be seen as equally valuable.

Rangahau Three:

Any interaction needs to first start with whanaungatanga. This process needs to be done at the pace of the whānau. This then means that the whānau will be empowered and have genuine involvement; engagement that really takes on board whānau opinions and participation on whānau terms. They need to be made to feel welcome and valued so that they can participate to the extent that they choose, not coerced or only allowed to participate at certain times.

Rangahau Four:

Professionals need to engage with whānau not just to get the information. That means building up the trust, by being respectful and listening. Even where you meet with the whānau too, and who is present, those sorts of things. Whānau need to know what your intentions are first and foremost, and you know, are we clear that they understand exactly what those intentions are? Whanaungatanga means that the mana of the whānau is intact, not trampled on. They don't want to see a badge, or a form, or a business card, or you know, they want to see a real person.

- iii. Emerging theme three: Perspectives about self and identity: **Rangatiratanga** (self awareness; self efficacy; self empowerment) is vital to evidence based practice

Rangahau One:

Knowing yourself is the key, for both Māori and non-Māori too. For Māori it is about, that I can be Māori, like the saying goes.....to live as Māori. Not being 'othered'. For professionals working with Māori, then that means really coming to grips with their own beliefs and values, and then, you know, it's thinking about how that may negatively or positively influence how they work with other people.

Rangahau Two:

If people do not know who they are themselves, then they do not have rangatiratanga, the sense of their own history, whakapapa, heritage, their own identity. In a way that damages the mana of a person, because that person is not aware of who they are. They may have biases that even they do not understand themselves. Only when you are at peace in your own skin can you relate to others on their level.

Rangahau Three:

We all need to ask ourselves who we are. Do we understand who we are? Do you? Do I for that matter? If the answer is 'yes' to that question, then we are probably more likely to try and understand who other people are, and, well, work out what makes them tick in a way, so we can understand them better. You don't have to become just like the other person to understand them, and work well with them. Just know yourself, what you believe in.

Rangahau Four:

It all begins with knowing about how we think ourselves. What are the things that make us who we are and think in a certain way. Isn't that the key to working with our whānau too? Professionals need to understand their own assumptions and think of how these might clash with their clients. That is when they need to have cultural support, so that they are safer to work with whānau.

4.3.2 MESSAGES FROM PRACTICE (RITENGA)

Selected for their Māori focused special education practice leadership, members of Te Roopu Ritenga also discussed the importance of Māori knowledge, and the dangers of hegemonic practices and power imbalances that continually marginalise Māori perspectives and practices. They felt strongly about the need for organisations like SE to concertededly capture the wealth of rich evidence (practice based evidence) that emanates from practice that is currently working well for Māori. They expressed frustration at the fact that an abundance of sound and relevant evidence was not being acknowledged or tapped into, and was therefore going unnoticed. This, they believed, meant that Māori evidence was being undervalued and overlooked at the expense of evidence from other sources.

The value of relationships and partnered approaches to working was raised again. Upholding the mana of the whānau was viewed as being of utmost

importance, as was the need to be respectful, non-judgmental, warm and caring. They talked about how the process of engagement is not just a one-off tick-box activity that needs to precede the 'real work' but rather something that endures until and after a case has been closed. They felt that it needed to be accorded more credibility from an organisational perspective in terms of time allocation. The members of this group also believed that knowing oneself first is a critical component that precedes the ability to interact responsively with others, and emphasised the view that culture and identity go hand-in-hand. Once again, the three Tiriti o Waitangi principles transcended all of the key themes that emerged.

(a) Notions about culturally responsive practice:

- i. Emerging theme one: Perspectives about knowledge: **Mātauranga** Māori (Māori knowledge) is integral to culturally responsive practice

Ritenga One:

I think that it means having recognition of the centrality of Māori knowledge, recognition of those values such as whakapapa, wairua, manaaki and mana, and then understanding why these need to be always present if interactions are going to be productive. Māori models and frameworks need to be used too. We need to ensure that they are used to inform the practice, the interventions.

Ritenga Two:

Culturally responsive is being responsive to Māori values and philosophies, and co-constructing practice and pedagogy with Māori which is informed by mātauranga Māori and kaupapa Māori. Māori thinking and processes need to pervade all that is done. Māori success is contingent on people in a system doing things a little differently, being inclusive of the sorts of knowledge bases that they draw on.

Ritenga Three:

It is the integration, validation and legitimation of mātauranga Māori and kaupapa Māori within policies, systems, processes and structures of an organisational culture. That might require the dominant culture to share and relinquish power. They may also need to consider the importance of kaumātua as a source of cultural knowledge and leadership across all levels of the organisation.

Ritenga Four:

To be culturally responsive is to draw on indigenous Māori knowledge and experience, and to apply it to services, practices and systems that whānau hapū and iwi may come into contact with. Application of Māori knowledge must be authentic in the ways it is applied. It must have integrity of application and remove any risk that it could be perceived as an ‘add-on’ or ‘tick the box’ exercise.

- ii. Emerging theme two: Perspectives about relationships: **Whanaungatanga** (relationships) are central to culturally responsive practice

Ritenga One:

Relationships are the key thing here. My thinking is that if the relationships do not put whānau in a position at the centre where they unambiguously have their cultural and relational mana recognised as axiomatic to the solutions, then the interaction will perpetuate the status quo. So whānau must be at the centre of decision-making, not at the margins.

Ritenga Two:

How people relate and build a relationship is very important. It needs to be whānau-centred. Basic stuff too, well for us anyway, you know, professionals need to learn how to listen, and be fair and respectful, and not judge people. It takes a lot of humility to work like that, where you stop

thinking about closing the case as fast as. You need to focus on working with the whānau at their pace so they can share in the mahi, the intervention. They know when their opinion is valued.

Ritenga Three:

Whanaungatanga, which is partnering at an agentic level with whānau. That means taking a partnered approach to identifying solutions, which is actually validation that the whānau have solutions, and that their solutions may not necessarily have to have a clinical perspective to be valid. That is being culturally responsive.

Ritenga Four:

It includes the process of whanaungatanga as a means of professionals and whānau co-constructing awareness and understanding, and building strong relationships. This whole process needs to be a part of the lived experience, and this is checked through a reciprocal process of review and evaluation. It is not a separate exercise.

- iii. Emerging theme three: Perspectives about self and identity: **Rangatiratanga** (self awareness; self efficacy; self empowerment) is vital to culturally responsive practice

Ritenga One:

Tūmaiatanga, self awareness of who you are and what you represent; your values, your beliefs, and the assumptions that you hold. Knowing that will enable you to seek out new knowledge that can inform your own self awareness. So that means being able to reflect critically on yourself, your practice and being honest and open-minded about your limitations and the assumptions that you hold, being prepared to have these challenged.

Ritenga Two:

It is about knowing oneself culturally, in a cultural sense. Who am I? Where am I from? What do I believe? Those sorts of pātai, and also, how does that make me who I am? Reflecting on all of these things means, well we can then find support for the things we need to change in ourselves, or learn more about. Yeah, culture counts in that way.

Ritenga Three:

It means having an awareness of oneself in relation to others, and to cultural diversity, and being able to operate empathetically and respectfully when working with people from cultures other than one's own. Understanding one's own cultural context really, and from that standpoint, being able to view other cultures in a non-judgmental manner...not seeing them as a deficit, from there it requires a willingness to learn from and acquire the cultural mores / values of others.

Ritenga Four:

Being aware of your own cultural capital so that you understand that you act, think and attribute value in particular ways that may be different from others. In a professional context it means that you watch and listen and learn so as to understand the cultural capital of others, and adapt your practice. It means dropping your version of what is 'normal' or 'accepted practice' and opening that up to some scrutiny and reflection. It also means knowing when you don't know and being prepared to seek guidance/expertise from other cultural contexts.

(b) Notions about evidence based practice:

- i. Emerging theme one: Perspectives about knowledge: **Mātauranga** Māori (Māori knowledge) is integral to evidence based practice

Ritenga One:

My experience of mainstream education is that it is western research evidence that gets the greatest traction in changing mainstream thinking and practice because it has western credibility. Research that enables Māori knowledge and evidences to be heard is therefore critical here. How much research evidence is enough evidence? Surely Māori knowledge is evidence based in itself by virtue of the fact that it continues to survive through the generations? Māori cultural practices have integrity.

Ritenga Two:

For Māori, lived and actual experience is knowledge; lived experience is evidence. But that is often less significant in the eyes of a western practitioner. That is where the difficulty lies. The value and validation of indigenous knowledge (being a lived experience) in an evidence based way is not given as much credence as those practical skills that come from a western paradigm. So we not only have to consider the levels of evidence but the actual lived experiences of whānau to be able to contribute to decisions about their tamaiti.

Ritenga Three:

Knowledge is power, so when your knowledge is not valued you are powerless. Take disability for example, and the evidence and words that are used to define and interpret that concept. Western terminology is more labeling but is used to define and describe Māori. Many of those labeling concepts are foreign to Māori, we may not perceive the situation in the same way. So responding to that 'disability' draws from western evidence, which may be in conflict with how Māori would prefer to respond.

Ritenga Four:

If you don't understand the culture, then whatever you are devising by way of an intervention is likely to fail. What annoys whānau is when they know

for sure that their knowledge about a person (their tamaiti) is considerably deeper, more culturally grounded, than that of the 'expert', but there is an assumption that the 'expert' knowledge is more valid because it is derived from academic learning, degrees, clinical practice, that is a damaging thing to the mana of the whānau.

- ii. Emerging theme two: Perspectives about relationships: **Whanaungatanga** (relationships) are central to evidence based practice

Ritenga One:

In terms of building relationships, it is important that practitioners learn the art of building trust with whānau before you start sticking your nose in other people's business. I really mean that eh, it is critical and so one of the ways of doing that is to share knowledge about yourself...where you are from, and you know, your connections to places and people they may know. Not over the top, you know and be humble too. Not too much info, 'cos they need to work out who you are, and why you are there.

Ritenga Two:

It is so important to make connections with the whānau, what the connections are, and what you are doing is you are seeking to find a connection in some way or another, and you know that that is such a common....it is a regular way of opening up a conversation between people. We all need to know who we are dealing with first whether you are Māori or not.

Ritenga Three:

It just does not work without whanaungatanga. It won't happen...I have seen those talking past each other scenarios where things go so wrong when one party wants to get on with the business and get it done, and the other party is still not there. Not sure whether they really want to be a part of

it, because they do not know the person yet, and so, well they don't feel comfortable. They might even feel a bit intimidated.

Ritenga Four:

Whanaungatanga is a bit like laying a whāriki, weaving a strong foundation for the relationship. You would need to invest in that in the first place. And after that has been laid down, really strong, you would then go to the more intrusive information. But you will only be able to go that next step when the whānau let you walk across.

- iii. Emerging theme three: Perspectives about self and identity: **Rangatiratanga** (self awareness; self efficacy; self empowerment) is vital to evidence based practice

Ritenga One:

I think that people, specifically the professionals working with our whānau, they need to have a deeper understanding of their own worldview, of themselves, and they need to think about what are the internal messages that they have about themselves, as individuals, as a person, as part of a group, and also about their job. What really motivates them, find out what drives them to do the mahi.

Ritenga Two:

Sometimes it means stepping into an uncomfortable place, stepping outside of that comfort zone. It might mean taking on new ways of working and drawing on the strength and knowledge of whānau. That can help people learn more about themselves as well as learning about others. It always pays to know who you are as a person, in relationship to others.

Ritenga Three:

It is about understanding the discourses that you have about yourself as a

person, and your role as a professional. Are those two parts of your life the same or different? And then, how are they different to the people you are working with? People actually need to ask themselves 'What are my beliefs about special education?' It should be a part of induction.

Ritenga Four:

Practitioners need to not only challenge their own assumptions and personal views, but also think about the assumptions that underpin a lot of western programmes. They need to consider how some of the programmes might conflict with Māori views about special needs or about behaviour etc, and if they can see a conflict, then they must challenge the integrity and the relevance of the programme – even if it is 'evidence based'.

4.3.3 MESSAGES FROM FAMILY / WHĀNAU (HONONGA)

Members of Te Roopu Hononga were selected because of their proximity to, advocacy for, and close relationships to whānau Māori who access special education services. They also talked about Māori knowledge and worldview perspectives as being absolutely fundamental to the parameters of their practice. It was described on several occasions as being akin to their code, their doctrine and their set of guidelines. Like members of the other two groups, they expressed frustration about hegemonic practices and power imbalances that continually relegated Māori knowledge, perspectives and practices to the margins. They also felt very strongly about being able to lead and then showcase kaupapa Māori programmes and models of good practice that they knew to work, but which were not supported or mandated by the organisation. They saw the marae and kaumātua as being central to enabling culturally responsive special education practice for and with Māori. Group members also stated that they felt regularly compromised and conflicted when they were expected to co-lead or promote evidence based (western) programmes from overseas for use with Māori over programmes that emanate from kaupapa Māori.

Group members articulated how the value of relationships and partnered approaches to working was fundamental to everything that they did. Upholding the mana of the whānau was once again viewed as being of paramount importance, which included being respectful, non-judgmental, and showing humility and aroha. They talked about how the process of engagement creates lasting connections, has longevity, and therefore accords other cultural obligations that extend beyond casework, like attending tangihanga (funerals) and hui. These obligations also regularly required them to undertake work outside of core work hours, which they did, but felt that it compromised their work status as it conflicted with the expectations of the organisation. The members of this group also considered knowing oneself first to be an essential part of being able to work responsively and effectively with Māori, and further reiterated the ubiquitous connection between culture and identity. The principles of Te Tiriti o Waitangi were also highly valued by group members, and threaded through all of the three emerging themes.

(a) Notions about culturally responsive practice:

- i. Emerging theme one: Perspectives about knowledge: **Mātauranga** Māori (Māori knowledge) is integral to culturally responsive practice

Hononga One:

It always depends on Māori to make the case for what constitutes knowledge and, what constitutes evidence. I hear it that people always focused on 'gold standard' research to try and exclude Māori knowledge from it, you know, Māori evidence and, even understanding that Māori have different ways of thinking about these things to Pākehā.

Hononga One:

The problem is for me is that Pākehā, not all of them but some do, they tell us what is wrong with us, and they want to help fix us up so we are like them I suppose. They don't let us go and do it in our own way, they want us

to fix it up their way. We are culturally responsive to Pākehā.

Hononga Two:

The power of the written word eh, that makes it...as Māori we come from an oral history, our traditions passed down mai rānō, so that can cause problems for non-Māori, They can't see what we see, or know what we know if they only see the written word. They only believe what is written, so that makes it hard for them. Our knowledge is told to us and we live it too.

Hononga Three:

It would mean applying kaupapa Māori, tikanga Māori and Māori perspectives into particular situations, understanding the Māori worldview. Things like using tikanga, and tuakana teina, and using Māori models of practice, our knowledge systems. That demonstrates the value of knowing traditional practices, stories, histories, and how this can be of benefit for now and in the future.

Hononga Four:

It is the knowledge base. Knowledge of the history and manifestation of oppression, prejudice and discrimination; knowledge of socio-political influences; knowledge of culture-specific diagnostic and assessment procedures, tools and their empirical backgrounds; knowledge of family structures, iwi, hapū, inter-tribal relations, beliefs and worldviews; and skills in te ao Māori and kaupapa Māori.

- ii. Emerging theme two: Perspectives about relationships: **Whanaungatanga** (relationships) are central to culturally responsive practice

Hononga One:

I think to answer that you need to go through the whole process from engaging with the whānau right to the end before you actually realise how

beneficial your engagement was. What I have seen is the longer it is obviously the tighter the relationship you have. It's the relationship, that initial getting in there, and if I did not do that right I would have had the door closed. But you come in, you open the door up properly, they say come in and chat with us and listen to us, and connecting prior to the service beginning.

Hononga One:

Māori whānau need to have a voice. Tika, pono, aroha are important in service delivery. It is how people whakarongo, titiro, kōrero. Working with them, 'cos you can close a case but you can't close a relationship. And we want to leave our whānau far more strengthened when we leave than when we entered, you know that the whānau aspirations have been achieved. Well they should have been if you closed a case anyway. How we think about the whole issue of decisions and authority eh.

Hononga Two:

As far as I'm concerned it is all about engaging, as well as the fact that the whānau, they don't need to sign up for our service and it's a matter of going out and laying our cards on the table and leaving them there for our whānau. Letting them be able to make that decision, whether they want to, you know I think unfortunately some of our lead workers don't do that. This is how...we talked about language before, yeah they use the language: 'this is what you need to do' and 'that's how you need to do it'. No, that's not the drill for the whānau.

Hononga Two:

With this whānau, you know, they had a bad experience with agencies, government, you know, did not trust us. I knew that before I went in, so I had to prepare myself to go in there and you know however I do that, you know, karakia, and then I go out there and we connect. Take it slow, let

them suss me out too. The challenges are not making that connection. There's no point in being there because this is not fun for the whānau or anyone.

Hononga Three:

The lead workers, when they meet with whānau and try and establish relationships, well that's the key for allowing time to take place because the whānau are placing a high level of trust on us as the kaitakawaenga. They had the trust with me, but that did not happen this time with the lead worker because the lead worker made the fault. He created the, this kind of messy situation with the whānau which got out of hand, but it came back on me.

Hononga Three:

With our whānau....you can easily just ring them up at any time, just see how things are going, or we just pop in and say 'hi how are things going', you know, shoot the breeze, maintain the relationship and also make the time to ready the whānau with what's happening with the case, you know...and it's how I work anyway and that's by putting mana manaaki, you know when I go into someone's place it's how best I can manaaki their tikanga, manaaki their kawa and maintain that between us as well. That stuff goes a long way.

Hononga Four:

...and be able to get the whānau to kōrero to the stage where that kōrero can come out and you can listen to them without being judgmental or anything like that, without, you know, those para-verbals and stuff like this, and looking, just...just listening, eh. 'Cos to be able to view the world through their eyes and react in a manner that is appropriate to them. Maintaining their kawa of their whare, those sorts of things. Have a knowledge of the language and practices because the practices, the beliefs and the values will influence the attitude and the values of the whānau. If

we maintain that in the things we do we're able to uphold those things which they uphold high as well. And Māori inherently have a desire to adhere to things Māori, Māori symbolism and acknowledgement of the language and culture and things.

- iii. Emerging theme three: Perspectives about self and identity: **Rangatiratanga** (self awareness; self efficacy; self empowerment) is vital to culturally responsive practice

Hononga One:

Being culturally responsive, it's a bit like being responsive to yourself too eh, culturally kind of. I suppose that it is a framework for Pākehā that's how I kind of see it, because for us it's not because we respond....we belong to this culture. Like I said before, as Māori we are culturally responsive to Pākehā because we belong to this culture and we know it. We know ourselves first and foremost.

Hononga Two:

So if you've got an interaction between two people and one is Māori and the other isn't, then the other has to have enough knowledge, enough will to be able to reflect on the way they normally do things and be able to adapt them. But you have to be able to recognise that in yourself to do that first, you now. Often our whānau might be sitting at the end of the cultural continuum where they are totally happy with that too.

Hononga Three:

To me it is about affirming those practices which make a person feel proud of their cultural heritage, so it is about the practitioner knowing who they are in the first instance, and then who the client is, and then choosing to work in a way that is appropriate for the client, not just to suit them.

Hononga Four:

It is like that saying: 'Understand who you are first before you begin to understand me'. In understanding yourself, our own values, leads you to a greater understanding that we all have the same basic needs. However, the difference is understanding how every culture meets those needs.

(b) Notions about evidence based practice:

- i. Emerging theme one: Perspectives about knowledge: **Mātauranga** Māori (Māori knowledge) is integral to evidence based practice

Hononga One:

It is complex if you make it complex. You can remove complexity when you start to take on enduring knowledge bases, and those are indigenous in this case. We don't want to be an appendage. We want to develop our own approaches. We continue to see that in Aotearoa where we import programmes where Māori have never been involved until we are told: 'oh now we need somebody to develop a culturally responsive aspect'. So then we become like an add-on. We have our own ways of doing things that work for us. Not allowed though.

Hononga Two:

There are different views on what counts as evidence. In the western worldview the fact that a lot of people have tried it and like it and have used it doesn't carry the same weight for us as Māori. From a Māori point of view the kind of evidence that is critical to us is does it fit with a Māori worldview? Is it tika and pono for us? Never mind them. It doesn't really matter how much of the other kind evidence. We won't necessarily buy into it or get involved with it. So it comes down to what kind of evidence are they talking about and who says what kind of evidence counts.

Hononga Three:

Tertiary institutions and MoE need to realise that Māori are capable of their own research in whatever methodology the Māori people in the context decide it should be. Then for us it becomes true evidence based material. Otherwise all other knowledge that we know little about is not validated or recognised by us really. Whose knowledge counts and what counts as knowledge? What research counts and what counts to be researched?

Hononga Four:

Whilst there are a lot of written theories regarding te ao Māori, there is a vast area of Māori tribal knowledge that has not been written. So how then can Māori justify how they work and why they do it their way without written theories? But it is evidence based practice for us when working within te ao Māori, our form of it. Māori customary society and philosophy provides the framework for a distinctive set of values and norms that collectively constitute the Māori legal order. Western evidence based practice for working in te ao Māori is a scourge.

- ii. Emerging theme two: Perspectives about relationships: **Whanaungatanga** (relationships) are central to evidence based practice

Hononga One:

Whānau are to be considered and involved in all aspects....respected in every way, you know, with manaaki, tautoko, tauawhi etc. Working closely with whānau in relationship building, and being flexible to be....to accommodate these requirements.

Hononga Two:

Evidence based practice, that should never obstruct any action which enhances the tapu of the whānau. Whakamana i te whakapapa o te whānau. Honour their connections back to their identity plus many others.

Hononga Three:

Participation of whānau is paramount to any practice decisions made for their tamariki me ngā mokopuna in any setting. So to have plans void of any whānau engagement and discussions kanohi ki te kanohi cannot be validated as evidence based practice. The exclusion of whānau means that no cultural response has occurred.

Hononga Four:

Anyone working with Māori whānau need to understand how to work with Māori whānau and be accepted into the whānau, that engagement process can take time. Who knows how long, but it needs to happen for each whānau. They need to be given the opportunity to conduct their own problem solving.

- iii. Emerging theme three: Perspectives about self and identity: **Rangatiratanga** (self awareness; self efficacy; self empowerment) is vital to evidence based practice

Hononga One:

How can an individual achiever relate to a collective, to a person who is part of a collective, a whānau and iwi? That is how it feels for us as Māori. You get confronted with individuals, and with that single kind of whakaaro eh. That is something that evidence based practice does not cover from my perspective. Individual achievement counts as evidence based practice, so that means that they need to understand how their self image, self identity, how it might impact on our ideas, and our identity.

Hononga Two:

Cultural safety, being aware of how one's own culture and identity could impact on the client's cultural heritage. Unsafe cultural practices, any action

which diminishes the tapu and the mana of the individual, whānau and their environment, that demeans or disempowers the cultural identity and wellbeing of an individual, whānau or group.

Hononga Three:

So being able to understand the people who we are going to work with as practitioners is important. Who is the expert? And who measures the practitioners' competencies? Who has control? I mean, from what cultural lens is the analysis made? Is it Māori? Evidence based practice needs to include these issues because knowing about ourselves as people, practitioners, and how that influences our thinking, it has a huge impact on how things pan out.

Hononga Four:

It is when working with whānau, the person must not let any prejudices or biases affect their assessments of Māori clients. Understand how not being colonised might be a detriment to your understanding of Māori, their social, political and economical impacts. It can lead to intolerance towards Māori, not understanding those stereotypes.

4.4 FOCUS GROUP DISCUSSION: A GROUP RESPONSE

The focus group discussion was the last piece of data collection that was undertaken. The discussion was held in an interview room located in a SE district office where two of the focus group members were domiciled. This location was also selected given that it was familiar to the other focus group members, having been regularly frequented by them previously. It was therefore known, safe, and welcoming. The focus group comprised two members from each of the three research participant groups, and also included the local SE kaumātua who was a tribal leader from the local iwi, and who regularly supported special education initiatives and staff who were working to support Māori. The meeting commenced with a mihi whakatau. This included a mihimihi, a karakia, and then a brief

whaikōrero (formal speech; oration), all initiated and undertaken by the kaumātua. We collectively sung a waiata in support of his words and leadership. We all then spent some time engaging in whanaungatanga; re-connecting as Māori, and catching up with each other. Coffee and light refreshments were available, and so we partook in these over further informal chatter.

We all then resumed our positions once again, sitting in a circle. The kaumātua asked me to reiterate the details of the kaupapa we would all be talking about. I provided a brief outline, and then asked that they share their thoughts with each other. Once again, the same three themes (mātauranga, whanaungatanga and rangatiratanga) emerged repeatedly; however three further significant themes - as responses to the first three - surfaced through the rich and robust conversations and interactions that transpired. It was noticeable that the discussions were greatly enhanced within the focus group format whereby a single idea or comment was able to trigger a fruitful and deeper conversation that engaged everyone. The interactive discussions enabled the participants to move beyond describing the issues and the challenges. They were able to identify and then expand on three significant responses. Despite the fact that these three responses had all been touched on incidentally within the interviews and questionnaires, they had not been discussed in such detail. The kaumātua also offered several pertinent comments that were critical springboards for greater exploration and discussion. The three additional key themes will now be presented as conversations. The participants have not been accorded a group name in this instance.

4.4.1 MESSAGES FROM THE FOCUS GROUP

For each of the three further themes, a number of key quotes will be provided, supported by a general summary of the main ideas that were raised. Once again, the perspectives that emanated from the discussions did not differentiate in any great detail between the two research constructs, namely; *culturally responsive practice* and *evidence based practice*. The participants talked about both of these

constructs needing to be reflective of kaupapa Māori philosophy if they are to be dually complementary, and therefore beneficial to Māori. However, the participants were somewhat concerned with how current evidence based understandings are (by definition) able to effectively privilege (western) programmes and interventions that are not necessarily in tandem with a kaupapa Māori philosophy, and simultaneously exclude kaupapa Māori programmes that have not yet acquired an evidence base from a dominant western perspective, but which may indeed be culturally responsive for use with Māori. This, they felt, was a reality that needed to be addressed in haste; issues of research relevance.

(a) Relevance: Research in context

There was an initial general discussion about the legitimacy of research, knowledge and evidence from a kaupapa Māori perspective.

Lived experience is legitimate evidence, oral evidence is legitimate evidence, and we know how important wairua is to us, something that many non-Māori have a problem understanding. And our whakapapa, the treasures handed down to us. They are our evidences, and the whānau too. Whānau in its widest sense are all legitimate contributors to the evidence base.

I look at those three circles, that evidence based practice. I see the research circle there. it is actually a barrier to us as Māori as it now stands. it is filled with western programmes that are called 'evidence based'. Not many of ours are in there. For us, that circle, it is actually our knowledge in there, mātauranga Māori. That is our knowledge evidence. If it was called that, then that diagram would sit better for me anyway, but, so we need to somehow get our research into there too, that is the problem.

Yeah, my one caution is the type of research that may be located or not in that research circle, the positioning of the research needs to be interrogated.

You are right with that. I think that, well I know that SE practice is culturally responsive to Māori when it takes on the knowledge and evidences that Māori value. Evidence based practice for Māori is exactly the same, well it should be in my mind, so for me, I think we need to start with culturally responsive first, and what that looks like for us, and then grow the evidence base with our research. Not the other way round, you know, where we are handed an evidence based program me from te ao whānui and told to make it culturally responsive for Māori. Wrong way round that way.

The participants then talked about research needing to be undertaken **in context**; that the setting from whence the data is gathered needs to be relevant to and for Māori in order for the research to be relevant and meaningful to and for Māori.

They use those sayings as a safety net I reckon, like they say 'we are providing you with culturally responsive evidence based programmes....they are proven to work' so they must think 'what's wrong with those blimmin' Māoris', eh. It's kind of like we must be all wrong 'cos their cool programmes aren't working like they should. It's their safety net, when they're using those terms.

You know, back, big studies, they will say 'well it has the evidence behind it', but actually the evidence isn't in the context. It's not in any New Zealand context, and it's certainly not in a relevant Māori context, so I don't think it means the same for both Treaty partners.

Yeah, like there may be this really good, you know, applied behavior analysis intervention that looks at say 'you will do this skill'. but is that skill valid for Māori? Is it applicable for the context in which they live? Is it what whānau want them to learn? I mean, was the research Māori? Was it normed on a Māori population? It is about what research is important? Who

is doing it, and why? We always ask those questions around that eh.

It is like when I was talking to this aunty the other day. She was saying how her whānau were so upset because they had their hopes up, they thought how fabulous and wonderful this programme was going to be, and then they got up there. No-one could relate to it. I said to her 'how would you do it differently eh'. She said straight out, 'we'd have a noho. We'd get all our whānau together and we'd stay on the marae and we'd do it this way', and, they have the answers.

So many of these programmes are built on cultural assumptions that go with being western. The research that has been undertaken has western cultural assumptions, even like how the programmes are administered, what they think is a good treatment to, like, reduce behaviours. They may feel it is quite neutral, but it isn't.

And the word fidelity always comes out. Fidelity to what? For a known western assessment tool or intervention of some kind, they talk about programme fidelity. The fidelity to implementing that programme in a way that they decided and the way that they put it together. Well that sometimes presents problems for people from indigenous cultures because, well, it's fidelity to someone else's culture. They may not intend there to be cultural issues. They are just unaware.

You know, many of their evidence based programmes are actually null and void for us because the research evidence is irrelevant. They are really flawed for that reason.

And where is culture in them? Culture is irrelevant and insignificant. We are simply in with the masses. To understand the culture within its own context you need to gather the research within that context.

There was a general consensus amongst the participants that Māori need to be enabled as leaders of, and active contributors to, growing a relevant research evidence base for Māori, if things are to change. There was however, a high level of frustration about the inadequate and inequitable provision of **funding and resourcing** that was accessible to Māori to progress this issue. The participants felt that this was an ongoing barrier to growing a relevant research evidence base for Māori.

If the evidence isn't there, we need to produce it, and that brings in priorities, and politics. Really, it is about allocating the resources so that Māori are able to own the solutions, and not just own the problems.

For some larger scale studies, there are these qualifiers around what makes good research and what counts as evidence, so unfortunately quite often Māori research does not meet the criteria and mainly that is because the Ministry does not fund it on the same scale that it funds the dominant culture research. There is always so much more funding behind research that as a control group for example, so we're sort of in this cycle of you know, key people don't support the research, they don't value the intervention and therefore we don't get the evidence, and then it is 'well we won't be able to implement that programme because we don't have the evidence'. A downward spiral where they won't fund to create the evidence. They won't invest in it to even start.

Yeah, huge amounts of money is provided by the ministry to fund other projects and programmes, but when you come to think like, well some of our programmes, the funding is minimal, only enough to do a really small research project. And then they say it's not a big enough sample.

The resourcing is held on the one side of the table, usually by the non-Māori decision-makers. They allocate peanuts to Māori in comparison for Māori

focused research. I mean, don't they want to know what works for Māori? They always say that they do, nei.....in their documents and things

That discussion then moved onto the **involvement of whānau** Māori in the actual research process and focus. The participants felt strongly that the research questions need to reflect the realities of whānau, and therefore they need to be posed by the whānau if the solutions and responses were to be meaningful.

Whānau really need to be at the centre of everything, even whānau need to be a part of the research process. The research actually needs to be generated by Māori, by whānau, you know, recognising that whānau can make a contribution in authentic ways. They need to be a part of identifying the solutions.

True. The whānau, they need to be a part of the research, the work that identifies the concerns, student concerns, that discusses the options and asks the right questions too, that assesses or researches or evaluates, and also that plays a role in the delivery of the services.

Yes, I would say to the ministry, 'research into the areas that we believe are important to us. Let us tell you what those are, we know'. Then we can gain the evidence that supports our indigenous models as well.

Researchers, actually the research, that needs to engage with whānau knowledge, wisdom, their values. Whānau need to be at the forefront of evidence based practice, and the research. Their knowledge capital needs to be seen as integral to the research process. You are right e hoa. They know what research questions need to be asked.

Participation of whānau is paramount. To have research void of whānau cannot be validated as evidence based practice. The exclusion of whānau

means that no cultural response has occurred. I mean, I would ask; 'Is the research question important to Māori?' Even ask them 'How does your evidence show that this tamaiti is succeeding as Māori?'

And 'is what you are measuring important to Māori?' and conversely, 'what you are not measuring may be more important to Māori'. 'Through whose lens are we looking?' Those sorts of things. Māori are capable of working those things out.

The participants then started discussing the notion of large-scale versus small-scale research studies, exploring which was more relevant for Māori, and why. There was a total consensus that **smaller replicated projects and case studies** are more relevant for Māori given the demographic minority status of the Māori population nationally.

Why do they think that 'bigger is better' all the time? We, as Māori, we are a small population. We are actually a large population for SE as clients though, but we are a small population in Aotearoa nationally. We get swamped in those bigger studies you see.

Yeah, Māori voice actually gets lost, marginalised when we are researched alongside non-Māori. I read something recently about this very such thing, you know, that gold standard research and randomised control trials debate. It said 'I don't need to taste the whole pot of soup to know if it tastes good. A teaspoon every now and then will do fine'.

That is so true. That large scale research project, silences our issues, and our voices are invisible, and I think that the idea of 'practice based evidence', you know, doing smaller case studies or smaller projects that are repeated in different contexts. Those would be doable, more meaningful for Māori.

I think one of the key things is how the data is used as well. The data that is important, like I always prefer to use grounded theory inquiry, which is inductive. That is when I use the kōrero of the whānau to develop the theory. Actually, they develop the theory. But so many other times, it is deductive, which means that the researcher has already decided what things are important to him, or her, the things that they want to find out about. But that might not be what the whānau thinks is important, so heaps of good kōrero might not be used in the research.

A further theme that came through specific to 'relevance' was the notion of **indigenous research** from overseas being more applicable to Māori than much of the western research, sourced from overseas, which is currently privileged.

You know, if they are going to always go overseas for the evidence, and the research then why don't they consider other indigenous research? There's some really good stuff coming out from other indigenous cultures. It fits with us as Māori, we can relate to it. We know their mamae, we think the same.

I was at a WIPCE conference a few years back here in Aotearoa. It was amazing. Our stories, histories, even our values are so the same, and our whānau, tamariki, rangatahi are all experiencing the same issues, you know, at kura, and jobs, you know, there is so much innovative stuff happening around the world with indigenous people eh.

We can relate to them. We can relate to their ways of doing things, and sorting out things. I think that the ministry needs to really think about that. If you are going to go overseas to fix up Māori, then look at our brothers and sisters overseas, not some of that other koretake stuff.

I think that the ministry needs to invest in indigenous research. That can be used for Māori to complement our own research as it grows. We can draw

on the experiences of other indigenous groups, ways of knowing.

(b) Power-sharing: Honouring Te Titiri o Waitangi

There was a general discussion about the significance of the Treaty, and how it needs to be at the forefront of all decision making. This theme, although transcending all other themes that emerged, was discussed also as a stand-alone aspect that needed to be at the core of all matters involving Māori.

We are living in the here and now, and so we must go back to the Treaty. It has never gone away for us as Māori. The ministry needs to go back to it. I mean, why is the Treaty not a circle or anywhere in that diagram? The MoE needs a strong awareness of the Treaty and its relationship to our education system. Equity and aspirations for Māori.

When we forget about the Treaty, then somehow, we as Māori become something different, you know, other than the norm eh. So when the cultural 'other' is focused on as a problem, the culture of the mainstream continues, unexplained, taken for granted.

Yeah, the organisation's own culture needs to be guided by the principles of the Treaty. Te Tiriti, it creates a symbolic korowai so accountability back to tangata whenua is there.

Our practitioners really need to walk in two worlds and have a view of the other side, of our side. That's the Treaty in action.

Māori success is everyone's business, and success as Māori is about two partners coming together and sharing information and ideas in order to grow capability. So it isn't about Māori doing or being something different. It's about the Treaty partners working cooperatively.

The principle of **partnership** was talked about in terms of power-sharing,

whereby Māori are engaged as partners at all levels of decision-making in SE. The participants discussed a Treaty approach to co-constructing strategy, policy and practice, as well as bi-cultural and co-working approaches to service delivery that enabled the organization to draw from two worlds of knowledge. This, they believed, would pay cognisance of Principle 1 of Te Tiriti o Waitangi.

I think somewhere there we have to consider power ratio, power balancing, the power imbalance, power sharing in decision making around whose evidence and why, and for whose benefit. Our partner needs to step into that space and respond in ways that show joint theoretical bases are used to inform decision making,

I agree. I think it is really timely that an evidence based paradigm, that we are drawing on our Māori success as Māori, for example, by challenging practice and theory policy and strategic planning. Looking at a raft of things where decisions are made. But there is the power barrier.

You know, the problem is not with the framework as much as the systems, policies and budgets that need to be adjusted to make the framework hit the mark. But you are right. That power difference.

When we are talking about power differences, education comes from the government. It's institutionalized. Whānau also feel powerless working with the expert from the government. The power often sits with the practitioner.

We need more Māori involved in decision making. We are over being the one lone voice at the table. Who holds the power? Who holds the pūtea? The Pākehā. So until we get a voice at the table nothing will change. We tend to sit at the margins of decision making, not at the centre eh. The authority to make decisions about whānau.

That would also mean that our services are co-partnered alongside

whānau, and we need kaupapa Māori bicultural services, that are truly bicultural. Not just on paper.

I agree. There needs to be co-construction all the way along, within the policies, systems and processes, the structures of the organisation. At the operational level that would mean that service provision etc, that is co-constructed to include the voice of Māori at individual and collective levels. You know, where tikanga and te reo will be used in the approaches.

The policies are always changing eh. Tikanga is policy for us as Māori. That never really changes for us either. That is the problem really for Pākehā. They're always changing their tikanga. They don't really have a tikanga to go by. Better to start with the tikanga and work from there, not keep changing it.

And I think we should not dismiss all western knowledge though. Some of it is good for us, but we need to be able to make that decision. Combining western and indigenous, western and Māori knowledge is likely to find sustainable solutions as well. We can build that evidence base that has both perspectives, include both.

True. There is no doubt that some of the western evidence will add to...to the whānau ability to nurture and grow a child with a disability, but that's not at the expense of their own knowledge and ability to be a part of change. The best of both worlds being brought to it.

Western knowledge is important. We have got a lot to learn and there are a lot of things that work well, in providing services to Māori using western knowledge. But it should never be the sole means of ...you will only find solutions when you draw on indigenous knowledge as well, our research and knowledge, lived experiences as well. Both realms of evidence.

The principle of **protection** was talked about in terms of Māori preferences and treasures needing to be respected by SE and seen as valuable within the context of services. This included raising the profile of kaupapa Māori frameworks and models within the core services for use with Māori as a means of upholding Principle 2 of Te Tiriti o Waitangi. They also discussed the notions of Māori-led and Māori-for-Māori service provision options.

There are those times as a kaitakawaenga, when we need to lead things, where I am leading the team that we have, working with our whānau. I am happy to do that, so kaitakawaenga are sometimes the lead worker, not just the fulla who opens up the door for the psychologist or whomever. I lead when I know I need to, to keep the whānau safe.

I do that too, for those same reasons. Our whānau safety is first and foremost to me as a kaitakawaenga. And the lead worker is watching me with the whānau. I make them wait, you know, and I talk about te whare tapa whā. The lead worker was looking but the whānau understood it and talking about wairua and stuff. Our co-workers, they need to use our models 'cos the whānau, they get them.

That would help them to connect with the whānau better too, seeing them talking more about Māori ideas, showing an interest in that.

We also need Māori-for-Māori, kaupapa Māori services for our whānau. They need to have more choice. Currently there is no choice for our whānau, but we need more Māori in the organisation to get that up and running first.

And that is not being separatist but I think that there is a real place for Māori-for-Māori service, something that is more organic so there's that partnership approach with the whānau.

The principle of **participation** was talked about in terms of equity of access for Māori whānau to appropriate resourcing, services and supports at all levels, and education mediums. There was a strongly held view that the inequitable resourcing of SE services to enable sufficient capacity deliver special education services to Māori medium settings was effectively a direct breach of Principle 3 of Te Tiriti o Waitangi.

Our whānau and tamariki, they should not be excluded from SE because we cannot give them what they need. If we had a Māori-for-Māori stream, then we could work in the kura and the kōhanga too. They miss out because we cannot provide that level of service.

It's also about te reo. E kōrero ana. I won't take some of our tauwiwi colleagues into the kura or kōhanaga even though our whānau need a service. Yeah they so miss out. We need to recruit more staff who have te reo Māori so our whānau and kura can get a service. Kura just don't bother to refer 'cos they know we can't deliver. Yeah, they just miss out. That's not equity. Culturally responsive?

(c) Cultural competency: Enabling Māori potential

The final theme that emerged centred on the need for SE practitioners to have a mandatory and pre-requisite level of cultural competency and knowledge in order to work within the organisation, and be deemed competent to work with Māori tamariki and whānau. They discussed this as being a further step on from the concept of knowing oneself (as discussed earlier in terms of rangatiratanga), and felt it would enable practitioners to infuse cultural knowledge and understanding into their practice. The participants also believed that SE, as the employer, needed to actively enforce the requirement for, and maintenance and ongoing development of, cultural competency for all staff. This, they felt, would be another key enabler of culturally responsive evidence based services and practice, and

remove yet another barrier for Māori tamariki in realising their potential, as Māori.

Well as a starting point they should at least have a basic knowledge of te reo, as well as the principles of the Treaty and how to implement them in their services. Be well versed in those. That should actually be a pre-requisite to working in SE. That should be in the recruitment like the job descriptions, and induction processes.

Yeah, even to learn how to pronounce the most basic te reo. Learn how to pronounce names properly and understand where they work, the iwi and school, and learn basic tikanga, like how to run a hui properly.

And to understand the impacts of what colonisation has done to Māori, you know, see how the social, political and economical environment impacts on Māori. Those forces upon the Māori whānau and tamaiti. Walk in our shoes, just so they understand more and think about that when they are with our whānau and our kids.

Actually it should be compulsory for staff to have training in Māori perspectives, reo and tikanga Māori, and the Treaty. They really need to have that competency in working in a kaupapa Māori way, bicultural practice, a commitment to that from the organisation in all staff.

Ethical and professional knowledge needs to include cultural knowledge. I mean, all our lead workers need to have done some relevant PD to understand the culture and be culturally competent. If they can't think in a more kaupapa Māori way, then they will miss cultural things in their practice. Some people say 'what you don't know won't hurt you' eh, but what they don't know hurts our kids. They see them as just being hōhā

This extended to the ability of practitioners to recognise and value particular forms of evidence that indicate and enable Māori students to experience

educational **success as Māori**. They felt strongly about the need for practitioners to identify evidences that matter to whānau, and to also **focus on the potential** (and not that perceived deficits) inherent in Māori tamariki and whānau. Discussions here commenced with an interesting statement made by the kaumātua about a deficit message that was being portrayed about Māori tamariki by way of the Special Education Framework (see Figure 2.3):

That diagram is no good for our kids I don't reckon. You know, to me that looks like a mountain, and our kids are right up there at the top. No-one wants them when they are all the way up there. Mokemoke for them, and they will just fall off that mountain. You know, it doesn't matter how good or bad we are, or how clever or not, we all need help.

That's right Koro, they are being labelled a 'problem' in that diagram, and often they are not. It is about our kids having the right to success, nei, and how can they have that without their own whānau members beside them. Not a good outcome. Whānau want their tamariki to succeed in the modern world and hang onto themselves as Māori at the same time, and they want them to have every success, not just economic success. Bring out their potential. They all have potential.

Yeah, how do Māori whānau define success or improvement? That is the question that needs to be asked. That might be based for instance on success such as when tamariki help each other so that in the end the group succeeds, that sort of evidence, but that gets missed.

And there is the assumption that to achieve well then you must do that on your own, but for Māori that includes being able to help others on the way. To succeed while leaving your whānau members behind is not a good outcome from a Māori perspective. They miss out on seeing the potential of our kids eh.

And when they go up that mountain and get our kids to work with, they need to be careful bringing them down.....make sure they do not fall. And ask themselves: 'Are they happy?' 'Are they safe?' 'Are they enjoying themselves?' 'Are they getting something out of it?' And our whānau would value that evidence first, more than how many spelling words they get right or whatever. Then the potential would come out.

*And that's not happening. When the whānau see that their kids are running away from the programme or school, avoiding it, and acting up maybe because they don't like it and they don't feel as though.....if Māori see **that** kind of evidence then they are inclined to not want to carry on with it, never mind the other kind of evidence that says the programme is the best thing since sliced bread.*

That is it from the Māori point of view, basically if the kid is engaging with the programme, getting excited, and interested, ah, learning something and feeling safe and wanting to go there, lining up before the lesson starts, then that evidence is really powerful. They will bring out their own potential. Practitioners need to think about that.

Discussions ended with the kaumātua standing and providing a whakakapi (concluding remarks to tie the discussion and the dominant themes together) for us all to ponder, followed by a closing mihimihi, karakia, a waiata, and then kai.

A further piece of data that was requested of the participants in their questionnaires was for them to provide a visual representation of what they thought the three-circle EBP diagram should look like from a kaupapa Māori perspective. The question asked; *"If you were to modify, add to or re-do the EBP framework, what would it look like?"* Several participants provided their perspectives of what the visual representation should encompass. There were some general synergies that were notable across all of those that were provided, namely the need for the diagram to reflect the all encompassing nature of te ao

Māori, and Te Tiriti o Waitangi. Two of these diagrams (Figures 4.2 and 4.3) are presented below.

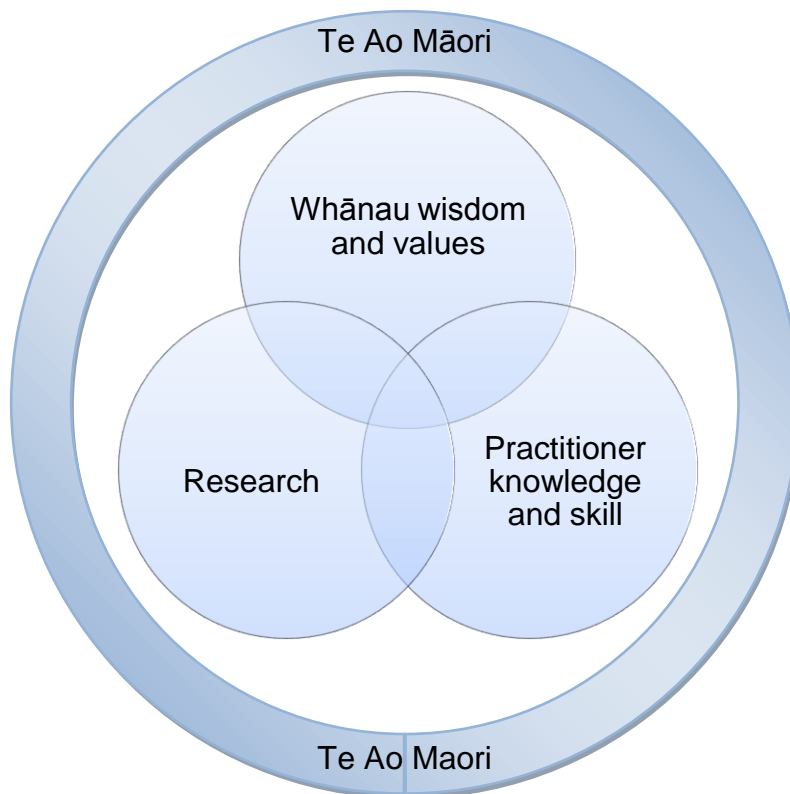


Figure 4.2: Kaupapa Māori EBP framework (Participant example #1)

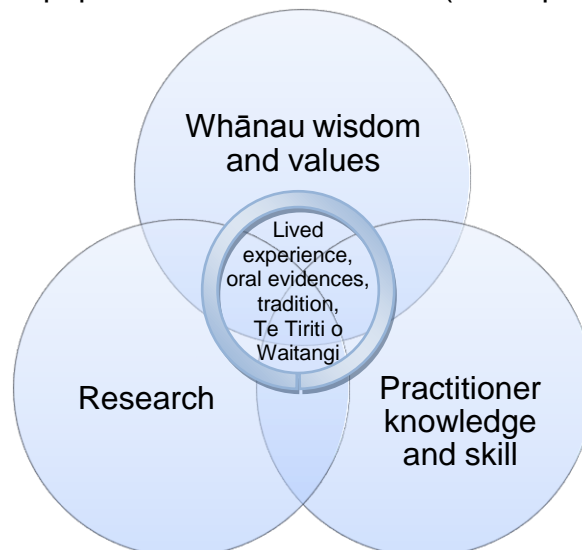


Figure 4.3: Kaupapa Māori EBP framework (Participant example #2)

Figure 4.2 depicts the original EBP framework which is located within te ao Māori, rather than te ao Pākehā; te ao Māori surrounds all three circles of evidence. Figure 4.3 portrays the EBP framework with a Māori specific thread (which includes lived experience, oral evidences, tradition and the Treaty) permeating all three evidence circles.

4.5 SUMMARY: A SYTHESIS OF THE EMERGING KEY THEMES

Six broad themes specific to the constructs of *culturally responsive practice* and *evidence based practice* emerged from all of the research data that was analysed:

- mātauranga
- whanaungatanga
- rangatiratanga
- relevance
- balance of power
- competency

These themes were repeatedly articulated across all three research cohorts in their individual questionnaires and in the one-to-one interviews. What was fascinating was that the two research constructs were continually being referred to as interchangeable and synonymous terms across the three groups. The concepts that comprised one, they felt, needed to comprise the other, and these concepts were mātauranga, whanaungatanga and rangatiratanga.

What further transpired in the focus group discussion was a more in-depth deliberation about the need for Māori to gain access to resourcing and opportunities that enable the research evidence base to grow for Māori. There was an acknowledgement that this needed to happen with some urgency if Māori knowledge and evidence is to be accorded credibility and worth within the sphere of SE, however they felt that the research scale, methodology and methods needed to be culturally congruent with Māori demographics and aspirations so as

to be of any advantage. The need for whānau to be more involved in the research design and development was a suggestion that also came through. From this in-depth dialogue, the issues of power balance and research relevance emanated.

Competency was also discussed in a great deal of detail in the focus group. The participants felt that pre-requisite skills and ongoing professional development in the area of cultural competency needed to be a mandatory component of practitioner employment and performance appraisals, and be accorded as much importance as clinical expertise.

The findings in this chapter have revealed some very compelling messages and themes that will be considered and discussed further in the following chapter. Links will also be made to the literature that was reviewed in chapter two.

CHAPTER FIVE

Ko te kaupapa o te māramatanga,
He rite ki ngā hihi o te rā

The purpose of enlightenment,
Is that it be as clear as the sun's rays

5. MATAPAKINGA: DISCUSSION

5.1 INTRODUCTION

The purpose of this chapter is threefold. Firstly, it was essential to return to the three original research questions that were posed at the outset, so as to recapture and preserve the original vision and purpose. Secondly, a more in-depth interaction with the six key research themes was necessary. This involved linking back to the literature that was reviewed in chapter two in order to identify any similarities, differences, challenges or opportunities. Thirdly, a series of rejoinders have been offered so as to provide some guidance moving forward. Presented as frameworks, they are intended to provoke deliberations about the significance of the many cultural evidences that have surfaced.

5.2 RESEARCH QUESTIONS REVISITED

As outlined earlier in chapter one, this study explored two main research questions that were used to directly inform the interactions with the research participants:

1. SE promotes the concept of *culturally responsive services*:
What are the key components of culturally responsive service provision for Māori?
2. SE practice uses an *evidence based practice* approach.
Based on the three circles framework, what are the key considerations in making this framework relevant for Māori?

The third question was used post-data collection to shape the rejoinders that are presented in this chapter, as well as the considerations that are presented in the final chapter, with a view to informing SE policy and practice. The overall intention of responding to this final question is to provide a set of suggestions that may be used by SE to strengthen organisational capacity to provide culturally responsive evidence based special education services to Māori:

3. How might SE develop and co-construct policies and practices that reflect these key components, as identified by Māori?

As outlined in the previous chapter, the research participants, across all three research cohorts, regularly described the two research constructs (*culturally responsive practice* and *evidence based practice*) in synonymous terms. They believed that evidence based practice needs to be culturally responsive to Māori; they also felt that culturally responsive practice (which is reflective of kaupapa Māori and mātauranga Māori) is evidence based from a Māori perspective. What became clear whilst interrogating and coding the data was that the questionnaires produced information that was largely descriptive and aspirational in content. The participants repeatedly expressed frustration about Māori knowledge being undervalued, whānau interactions being detached and hasty, and practitioners displaying a fundamental lack of understanding in terms of cultural knowledge and self awareness. In the interviews and focus group discussion, the data initially reflected the same levels of frustration whereby specific cultural aspirations were articulated many times. However, conversations then moved into a more in-depth and critical analysis of how these two research constructs needed to be addressed in more tangible ways. In the focus group discussion specifically, potential and actual responses were co-constructed through the rich conversations that transpired.

The data provided by the participants clearly indicated that culturally responsive evidence based special education practice needs to comprise six components:

1. **Mātauranga Māori:** The centrality of Māori knowledge
2. **Whanaungatanga:** The centrality of relationships
3. **Rangatiratanga:** The centrality of self awareness
4. **Research in context:** The centrality of relevance
5. **Honouring the Treaty:** The centrality of power-sharing
6. **Cultural competency:** The centrality of enabling potential

For the purposes of progressing a discussion, these components will now be considered in sequence.

5.3 THEME ONE: MĀTAURANGA MĀORI: THE CENTRALITY OF MĀORI KNOWLEDGE

The centrality of Māori knowledge (which includes Māori values, beliefs, histories, practices and ways of knowing) was an overriding theme in this study. It was clear that all participants felt strongly that Māori knowledge was regularly undervalued by the organisation, and was subsequently marginalised in research, policy and practice. They discussed the concept of ‘monocultural’ thinking that continues to relegate Māori knowledge to the periphery:

It is actually quite a monocultural environment when it comes down to it. It's bicultural when they need us to run a pōwhiri for someone important, or do a karakia for our team meeting. Apart from that it is white-stream. That's why they need us here.

Māori values are vital. Māori knowledge is legitimate.

These threads of thinking are in tandem with the work of Ermine, Sinclair and Jeffrey (2004) who contend that Eurocentric hegemony has promoted the western body of knowledge as the singular and privileged consciousness. Shiva (1993) discusses the notion of hostility being unleashed on indigenous cultures by the dominant west, whereby indigenous knowledge systems are simply

rendered invisible in research policy and practice. Shiva believes that there is actually a more sinister intention behind this tactic as it effectively means that indigenous knowledge is made to disappear over time through being denied the status of a logical knowledge system within the favoured literature and research, and simultaneously being accorded such descriptors as 'primitive' and 'worthless'.

Aluli-Meyer (2001) vigorously challenges such hegemonic subtleties. She believes that the enduring nature of indigenous knowledge, which is regularly passed down, intact, over successive generations through an oral tradition of knowledge transmission and communication, is testimony to its integrity. This resonates with the assertions previously made by Durie (1997), who describes Māori knowledge as having an integrity of its own. How then might Māori knowledge claim a more legitimate space in the special education arena? Many of the core values, beliefs and practices associated with indigenous worldviews have indeed survived over successive generations, and are now being recognised as having an enduring and adaptive integrity that is as valid for today's generation as it was for generations past (Kawagley & Barnhardt, 1997). The potential risks for SE in failing to accommodate legitimate indigenous (Māori) knowledge is clearly highlighted by Hardman et al. (1999) who believe that a special education system that fails to accommodate indigenous knowledge effectively marginalises the groups of people who have the greatest need. These authors argue that such systems are ultimately flawed and inadequate. As previously cautioned by Howitt & Owusu-Bempah (1994), in terms of the quality of SE services, a lack of attention to indigenous Māori knowledge will constantly leave services languishing and impoverished.

5.3.1 CULTURE IS UBIQUITOUS

The perspective that culture is omnipresent and all-pervading transcended every component of the research data, in quite subtle ways. The participants' views resonated with those of Connolly, Crichton-Hall and Ward (2005) and Westerman

(2004), who assert that culture infiltrates aspects specific to group decision-making, management and behaviour; the particular elements commonly shared by a group which connect its members in terms of their perceptions, actions and experiences. Given that culture is related to behaviour and environment, as well as the shared values, beliefs and practices that characterise a group, the participants indicated that this created a sense of dissonance for them as Māori when reflecting on the notions of culturally responsive evidence based special education services. They spoke about a culturally responsive organisation needing to value the cultural safety of their clientele by treating them with respect and maintaining their dignity at all times. This, they stated, involves the organisation - including the professionals who are engaged to work with Māori tamariki and whānau - acknowledging the lived and legitimate realities and experiences of whānau, and being able to connect with and respond to these in instantiated ways. The participants felt that the ability of the organisation to do so without responding to culture at the research, strategic (policy) and operational (practice) levels was a barrier to achieving culturally responsive evidence based services for Māori. According to the participants, responding to culture means more than it being acknowledged as an independent variable at merely a superficial level. Rather, it requires acknowledging and embedding Māori knowledge and participation across all levels of the organisation; from research and policy through to practice. As Ramsden (1997) rightfully points out, cultural safety (as a component of cultural responsiveness) means being responsive to the social and cultural frames of reference that comprise wellbeing. By marginalising Māori knowledge and participation within the key domains of SE, the participants felt that the cultural safety of Māori clients was continually being compromised.

Ultimately, the participants strongly argued that 'culture counts', a tenet that is also strongly advocated within the Māori Education Strategy, Ka Hikitia (Ministry of Education, 2008a). The strategy approach within this policy document stresses the importance of seeking to understand where Māori learners come from, and tailoring the content of provision to ensure that it is culturally relevant for Māori. It

also accentuates the importance of acting on the evidence that is known to work for Māori. This evidence, according to the participants in this study, resides within the richness and integrity of mātauranga Māori.

5.4 THEME TWO: WHANAUNGATANGA: THE CENTRALITY OF RELATIONSHIPS

The research participants repeatedly articulated the importance of establishing and maintaining respectful relationships as a means of gaining a greater insight and understanding of Māori realities. The process of whanaungatanga, they declared, is an essential component of culturally responsive evidence based SE practice. They described it as a practice component that requires skill, time and investment, and needs to be acknowledged by SE as integral to effective service delivery. The participants felt strongly that for SE professionals who are working with Māori tamariki and whānau, the process of whanaungatanga needed to be premised on a deeper understanding of kaupapa Māori philosophy, specifically in terms of the ways in which protocols of engagement need to be facilitated in order to bring people together, be responsive to spiritual dimensions, and maintain ongoing connections. They discussed a range factors that comprise whanaungatanga and why Māori deem it to be so important in professional interactions, which include being respectful, showing empathy, not judging, listening more than speaking, avoiding the use of jargon, using appropriate body language, upholding the mana of others, and remaining humble. A further point that arose was the need for SE professionals to acknowledge that there are also particular cultural obligations that come with the process of whanaungatanga, which sometimes extend beyond core work, for example the need to attend tangihanga and hui. This point was particularly relevant for many Māori practitioners working in SE, but it was also noted that a commitment from non-Māori practitioners to such obligations would indicate a true understanding of what whanaungatanga actually means to Māori. These views resonated with the findings of Pauline Lipman (1995), who discusses the benefits of educational professionals showing an interest, and being visible, in particular community activities that are of importance to indigenous cultures. Lipman declares that

such involvement is likely to have positive spin-offs for the educational engagement and achievement of the students from indigenous communities, as such community interactions indicate to the community that there is interest in, and compassion for, them as people. The participants also touched on the secondary benefits of whanaungatanga when done well by SE professionals, which includes the building of trust and reciprocity, as well as the gaining of whānau buy-in and engagement in the service delivery process.

The participants' perspectives were in alignment with those of Durie (1997), who asserts that whanaungatanga is fundamental to all professional interactions with Māori, and should not be minimised or overlooked by professionals who are inept, or who are merely working in haste. Durie declares that whanaungatanga engenders collective responsibility for others' wellbeing through a commitment to sharing knowledge and information within a group for a common purpose. The participants in this study described whanaungatanga as being the whāriki of culturally responsive evidence based SE practice; the essential foundation that they believe needs to precede anything and everything else. Like Durie (1997), Lipman (1995), and many other researchers, they argued strongly for the centrality of relationships in all professional interactions with Māori, and felt that it needed to be accorded a much higher status within SE, in order to protect client safety and wellbeing. Given the congruencies between the participants' perspectives and the messages that abound in the literature, it could be argued that the failure to accord whanaungatanga due credence and authority within an organisation's service provision framework has the potential to negatively impact on the cultural identity, wellbeing and potential of Māori tamariki and whānau.

5.5 THEME THREE: RANGATIRATANGA: THE CENTRALITY OF SELF-AWARENESS

The participants talked about the need for SE professionals to know and understand who they are themselves first and foremost, as a pre-cursor to self-empowerment, and the development of the pre-requisite skills and competencies for working effectively with Māori tamariki and whānau. They felt that it was

essential for professionals to have a realistic understanding of their own worldview perspectives, and of their own social and personal identity. From a practice perspective, the participants believed that this required professionals to reflect on any cultural biases, stereotypes or beliefs that they may hold about Māori so as to recognise the potential impact of their own culture on their professional interactions with Māori. They also reiterated the damage that can be done to Māori (as clients) whereby strongly-held negative assumptions about Māori by the professional may effectively minimise the realities that Māori are dealing with on a daily basis as a result of historical, environmental, social, political and economical influences associated with the process of colonisation.

The New Zealand Psychologists Board's (2009) publication, *Guidelines for Cultural Safety*, states that professional interactions with Māori must be responsive to the concept of power sharing and respective autonomy. These guidelines maintain that interactions where equity and respect prevail are greatly enhanced through professionals having a more in-depth awareness and understanding of their own cultural identity. Papps (2005) also urges professionals in social services to take cognisance of the impact that their own culture may have on practice interactions. Papps believes that a lack of awareness of one's own cultural identity may actually result in unsafe practice whereby the cultural identity and wellbeing of the client is at risk of being demeaned and damaged. According to Campinha-Bacote (2007), the deliberate self-examination and in-depth exploration of one's own cultural biases, stereotypes, prejudices and assumptions is an enabler of 'cultural awareness'; a precursor to the development of cultural competency, which Cross et al. (1989) assert requires professionals to accept and respect diversity. As Zion (2005) points out, a process of self exploration is able to alert professionals to the legitimacy of diversity, which in turn manifests a capacity to honour one's own culture, as well as the culture of others.

It is clear from the research data that the notion of rangatiratanga was something that the participants valued highly as a key component of culturally responsive evidence based SE service delivery. Their perspectives in this regard are supported by the similarly recurring messages that permeate the literature that was reviewed in chapter two.

5.6 THEME FOUR: RESEARCH IN CONTEXT: THE CENTRALITY OF RELEVANCE

The participants expressed a great deal of anxiety and frustration that particular research evidence that emanates from other contexts and countries is continually privileged over what they described as ‘the legitimate and valid evidences’ that emanate from the lived realities of Māori. They felt that Māori voice is regularly silenced by the commonly-preferred large scale domestic research studies that are regularly undertaken, and within which Māori are a small sub-group. Their preference was for smaller and repeated Māori-focused research projects, undertaken within meaningful contexts, and which draw from the actual and lived experiences of Māori. Like Barkham and Mellor-Clark (2003), several of the participants discussed the notion of practice based evidence (PBE) being a relevant source of information, and considered that the utilisation of PBE is an area of untapped potential for SE. Some of the participants were also disconcerted by the ongoing expectation that they, as Māori, were regularly directed to culturally enhance western programmes in order to achieve a closer cultural alignment for their use with Māori.

The participants comments were congruent with the views of A. Macfarlane (2011), who contends that there are many kaupapa Māori programmes and interventions are not deemed to be ‘evidence based’ or ‘research validated’ from a western perspective, and are consequently not funded or mandated by social service organisations for use with Māori, however they may be culturally effective, and therefore have the potential to achieve positive outcomes. Conversely, Macfarlane asserts that there are many western programmes and interventions that are described as ‘evidence based’ and ‘research validated’, and

are therefore mandated for use with Māori, however that may not be culturally effective, and therefore limit the potential for better outcomes. This highlights an interesting contradiction that exists when using terms *evidence based* and *effective*; clearly they are not necessarily synonymous terms. Particular evidence based programmes are not at all effective for use with Māori as they emanate from a context, and comprise content, that is foreign to Māori. For Māori what is important is that a programme or approach is culturally relevant; that it is premised on, initiated through and instantiated via, kaupapa Māori philosophy (Durie, 2007; Macfarlane et al., 2008).

5.6.1 EVIDENCE IS RELATIVE

The participants felt that the current EBP framework effectively excludes legitimate Māori knowledge and evidences because of the narrow view being promoted in terms of what constitutes 'evidence'. Three questions that were posed in chapter two remain relevant to this discourse, namely; *How do indigenous knowledge evidences inform EBP? What other sources of knowledge and evidence guide special education practice? Is indigenous knowledge and research deemed to be of equivalent value to conventional western knowledge and research?* The effects of adopting a limiting view means that a great deal of Māori research, and many kaupapa Māori programmes (which derive from legitimate knowledge and evidence), are effectively excluded from the common and accessible pool. Many kaupapa Māori programmes that have been developed over time are dismissively referred to as not having a 'robust enough' or 'strong enough' evidence base (Berryman, 2008; Shiva, 1993); descriptions which the participants felt were extremely disrespectful and ill-informed. Hegemonic practices such as these essentially perpetuate the falsehood that Māori epistemology is weak and worthless; a ritual that A. Macfarlane (2011) describes as "the reality of status denial" (p. 24).

As Herbert (2001) succinctly asserts, research that does not acknowledge a Māori presence or accommodate Māori realities is fundamentally monocultural

and is therefore irrelevant for Māori. The participants believed that such an exclusive positioning being assumed by SE about what constitutes evidence means that much of the research evidence that is drawn on is indeed irrelevant for Māori. Moreover, they stated that SE services will not be able to apply the descriptors of *culturally responsive* and / or *evidence based* until the breadth and depth of legitimate and relevant Māori knowledge, evidence and research is acknowledged, accessed, and responded to by the organisation.

5.7 THEME FIVE: HONOURING THE TREATY: THE CENTRALITY OF POWER-SHARING

The significance of abiding by the three principles that are inherent in Te Tiriti o Waitangi was a stand-alone theme that emerged in this study. The participants viewed the Treaty as a foundational construct and abiding agreement that needs to underpin all aspects of SE core business. They felt that a bicultural partnership approach needed to be adhered to at all levels of authority within the organisation, and that any failure to do so by SE (as a representative of the Crown) was a direct breach of the Treaty obligations. Perspectives about inequitable power-sharing and power imbalances emerged repeatedly and tended to permeate and influence all of the other five emerging themes, particularly in the areas of **hegemonic practices** that questioned the legitimacy of Māori knowledge and programmes, **inequitable resourcing** and support to enable the advancement of a more culturally relevant research evidence base, and the marginalisation of Māori in **decision making** processes at all levels of SE; in research, in policy development and in practice approaches.

It is clear from reading the participants' questionnaires and listening to their interview transcripts that the Treaty continues to retain a great deal of mana for Māori. As the founding agreement of Aotearoa New Zealand, it is as real and as meaningful today as it was when signed over 170 years ago. In the research interactions it was apparent that the Treaty heavily influenced how perceptions about fairness, partnership, respect and status were interpreted and articulated by the participants. One stated that; "We are definitely the junior partner in this

Treaty relationship”. As outlined in chapter three of this study, Bishop’s (1996b) IBRLA framework is not only an astute method of determining and maintaining power relationships in all research interactions and initiatives that involve Māori, but is also reflective of the three Treaty principles given that it is responsive to partnership approaches, active participation, and the legitimization of aspects and evidences that Māori value. Another participant commented that; “Knowledge is power, so when your knowledge is not valued you have no power”. Given Glynn’s (1998a, 1998b) assertion that Māori language, culture, and what counts as knowledge all qualify as *tāonga*, to be protected and promoted under principle three of the Treaty, then it is essential that power is equitably distributed at all levels of SE decision-making to prevent monocultural hostility (Shiva, 1993) being unleashed on Māori.

5.7.1 CULTURALLY RESPONSIVE POLICIES OF INCLUSION

On several occasions, the participants variously referred to policy (from a Māori perspective) as needing to be akin to *tikanga*. Like *tikanga*, they felt that policy should define and uphold the protocols and parameters that guide and inform SE services and practice. The participants universally felt that SE *tikanga* (policy) was oftentimes foreign to their worldview, and was therefore in conflict with the ways in which they believed things ought to be done with and for Māori; a view shared by Phillips (2000). They also expressed frustration at the ways in which policy was continually changing, and how they (as Māori) were not consulted in the policy development process, despite the fact that Māori are a large client group. One participant stated; “For Māori, our *tikanga* stays the same, so we just know how to do things with our *whānau*”. Their views clearly resonated with statements made by Solomos (1988) who asserts that policy development is shaped by the philosophical positions of those who control, comment upon and capitalise on competing interests and discourses. Given that Māori discourse is regularly absent in SE policy development processes, then the theoretical stance that underpins the policies that ensue will be bereft of Māori thinking, and will most likely be ineffective and irrelevant for Māori. Like Durie (2004) and Sullivan

(2009), Larkin (2006) talks about policy needing to actively target ethnicity so as to avoid “hegemonic cultural domination” (p. 23), and therefore have impact for those minority populations that regularly have the greatest need.

Cashmore (2003) discusses ways of gainfully bridging the gap between research and practice, and believes that it is important to investigate the aspirations of Māori, in order to capture relevant perceptions and realities, as well as the social and cultural outcomes that are aspirational. Like Cashmore, Salmond (2003) declares that this would inform and shape the research inquiry, the research questions, the research evidence is gathered, and the policy that is subsequently derived; a process that would effectively acculturate policy, making it more relevant to, and meaningful for, Māori. Once again, the perspectives of the participants and the messages in the literature were in tandem, and reflected aspects specific to hegemony and power-sharing.

5.8 THEME SIX: CULTURAL COMPETENCY: THE CENTRALITY OF ENABLING POTENTIAL

Trimble and Thurman (2002) posit that many professionals in social services may lack basic knowledge about a client’s cultural and historical background. They believe that this lack of awareness has the potential to severely hinder the professional/client relationship, as it directly influences how the professional perceives and interacts with the client. Trimble and Thurman maintain that the client may be driven away by the professional’s style, as they may sense that their worldview is not valued. The client may also feel uncomfortable talking openly with a person who presents like a stranger, as a lack of empathy subconsciously being displayed by the professional may create client apprehension. The participants discussions wholly reflected these sentiments. They described the need for professionals in SE to have a pre-requisite level of cultural competency in order to work with Māori tamariki and whānau, and felt that the cultural dimensions of practice were equally as important as the clinical aspects, but were accorded much less status by the organisation. They

mentioned how important professional cultural competency was for enabling the potential of Māori tamariki and whānau, and discussed the idea of embedding within the organisation a cultural attestation process as a key component of professional performance appraisals, wherein progression through positional hierarchy and salary was contingent on achieving (evidencing) particular competencies.

Their comments were in line with those of A. Macfarlane (2011), who argues that for too long now, many tamariki and whānau have not received the benefits of cultural competence from professionals; the type of service that is their due and their right. He believes that the converse is often the case and professional incompetence has regularly been a deterrent for better outcomes. Ascertaining and addressing the cultural competency of professionals needs to become a projective rather than a retrospective activity in his opinion. The former position denotes a desire to be proactive; to plan for and equip professionals so that they are able to deliver and interact in culturally responsive ways; the latter position reflects a desire to simply comply with what is unacceptable, and in doing so perpetuate an unacceptable status-quo. To that end, Macfarlane proclaims that a compulsory element needs to be embedded in professional learning and development and in ongoing performance appraisals, whereby professionals who are going to be working with tamariki and whānau need to have achieved a base level of competency prior to being endorsed to carry out their practice in the field. He contends that this is not unlike the requirement that a doctor be a qualified and competent health professional prior to being able to dispense medicine or provide advice on matters to do with people's wellbeing. Once again, the participants' perspectives and the messages in the literature are congruent.

5.9 TOOLS OF CULTURAL CHANGE IN SPECIAL EDUCATION

The key messages that have emanated from this research study have created a space for, and an opportunity to, contribute a series of practical responses that are able to support SE professionals in achieving culturally responsive evidence

based special education services. Five kaupapa Māori frameworks are now presented in response to the key findings that have emanated from this study.

5.9.1 TE PŪTAKE O AORAKI: A FRAMEWORK TO GUIDE REFLECTIVE PRACTICE

According to Hoban (2002), a reflective practitioner is a problem-solver; someone who revisits, reviews, reshapes and refines their beliefs, values, assumptions, biases and practices. Kolb (1984) describes reflective practice as a four-step cycle of learning that includes:

- **reflection:** listening, thinking, discussing, evaluating, reviewing
- **processing:** making meaning, drawing inferences, modifying thinking, challenging previously-held assumptions
- **planning:** setting goals, embedding new learning, making decisions
- **practice:** doing, sensing, feeling, problem-solving, applying new learning in practice interactions

Bishop et al. (2003) contend that benefits are able to emerge when both traditional and contemporary Māori cultural knowledge, practices and experiences are drawn upon in education practice. As briefly mentioned in chapter two, many Māori believe that in order to better understand the contemporary context, it is fruitful to search for solutions within the richness of the customs and practices from the past. There is also a commonly held view amongst many Māori that we must always look towards, and face, the past as we journey backwards into the future; that we must never turn our backs on our tūpuna, but instead derive knowledge and understanding from their deeds and experiences (Ihimaera, 1993). To that end, *Te Pūtake o Aoraki* (S. Macfarlane, 2011) is a kaupapa Māori conceptual framework for guiding a four-step process of reflection; one that promotes the notion of looking back into, and drawing from, the legacies of the past in order to inform the future. The diagram (see Figure 5.1) depicts the notions of ‘mua’, which dually embodies the past, and in front, and ‘muri’, which dually symbolises the future, and behind.

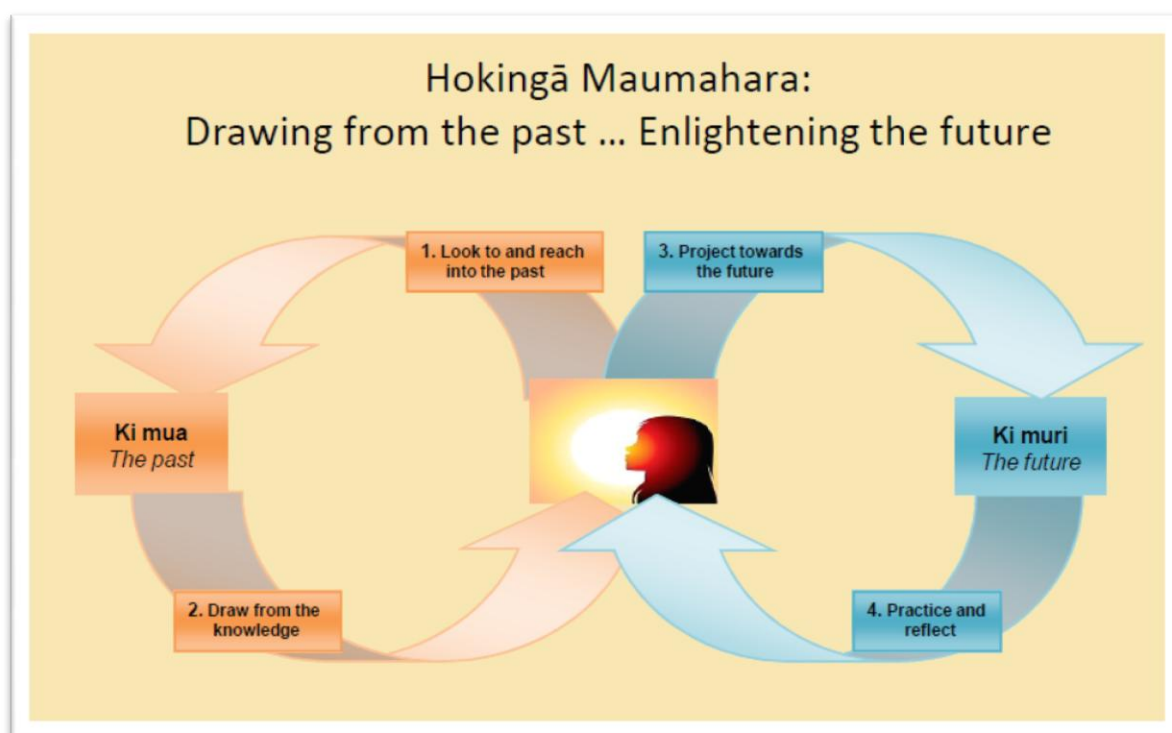


Figure 5.1: Te Pūtake o Aoraki: A framework to guide reflective practice (S. Macfarlane, 2011)

The conceptual framework of **Te Pūtake o Aoraki** also promotes the identification and gathering of relevant and authentic kaupapa Māori evidences and artefacts that may emanate out of professional practice interactions with Māori tamariki and whānau. These cultural evidences include particular oral attestations, gestures and deeds that are highly valued by and amongst Māori, and are therefore instantiated by Māori in culturally safe contexts as a means of validating and affirming behaviours that they deem to be culturally responsive, from their point of view. From a kaupapa Māori perspective, these cultural evidences, when provided, are testimony and endorsement of the highest order, and are offered with the utmost of integrity and respect.

Table 5.1 provides examples of conventional evidences and artefacts, those that are regularly encountered in professional practice interactions, and are valued by SE as genuine and valid forms of evidence. Table 5.2 offers examples of

kaupapa Māori evidences and artefacts, those that are often overlooked or dismissed as being valid forms of evidence.

Table 5.1: Conventional evidences and artefacts (S. Macfarlane, 2011)

Types of artefacts	Examples
1. Data / details Written evidence that derives directly from day-to-day practice. Usually kept on the client file. It is normally produced by the professional, but can be provided by others	<ul style="list-style-type: none"> • Referral information • Client information • Records of meetings • Observations • Interviews • Case notes / Planning notes • Client statements / contributions • Reports • Case closure information
2. Reproductions Evidence about practice that is not normally captured	<ul style="list-style-type: none"> • Photos • Video footage • Audio • Transcripts • Artwork – drawing, painting, carving...
3. Attestation Written evidence about practice that has been provided by others; feedback and appraisals	<ul style="list-style-type: none"> • Testimonials • Appraisals • Letters – from the client, whānau, etc • Statement(s) from others • Client satisfaction / feedback surveys
4. Reflections Written evidence that captures personal thinking and theorising	<ul style="list-style-type: none"> • Reflective statements / journal writings • Personal philosophy / theory / Assumptions • Learning needs • New learnings • Supervision meeting reflections

Table 5.2: Kaupapa Māori evidences and artefacts (S. Macfarlane. 2011)

Types of artefacts	Examples
1. Data / details (oral)	<ul style="list-style-type: none"> • Karakia • Mihimihi • References to places / whenua • Whakapapa • Whanaungatanga • Whakawhitiwhiti kōrero • Whakarongo; titiro
2. Reproductions (oral)	<ul style="list-style-type: none"> • Whakataukī • Waiata
3. Attestations (oral)	<ul style="list-style-type: none"> • Whakahonore: attributions • Whaiwahitanga: participation • Whakamoemiti: gratitude
4. Reflections (oral)	<ul style="list-style-type: none"> • Wānanga: understandings gained from traditional learning contexts • Marae: understandings gained from marae interactions • Kaitiakitanga: mentorship from a pakeke / senior Māori • Ako; tuakana/teina: new learnings gained from others' experience

5.9.2 HE RITENGA WHAIMŌHIO: A FRAMEWORK TO GUIDE CULTURALLY RESPONSIVE EBP

The research findings have raised many questions about how ‘evidence’ is able to be defined, and how differing interpretations may effectively marginalise critical cultural evidences that Māori recognise, value and know innately to work. The current EBP framework, although encompassing three worthy kete (baskets) of evidence, is in itself a barrier to the actualisation of culturally responsive evidence based special education practice. The parameters of each kete are ultimately defined by a dominant worldview discourse that chooses to include certain evidences that are deemed important, and to simultaneously exclude other evidences that are not deemed creditable. In its current form, it is effectively a ‘culture-less’ framework.

The *research evidence circle* appears to privilege western knowledge that has been gathered, recorded, published and disseminated. It benefits research evidence that has been derived from contexts that do not include, or are irrelevant to, Māori. It excludes a great deal of knowledge, literature and evidence that is culturally grounded and relevant to Māori. Essentially, it is able to hinder access by Māori to the richness of mātauranga Māori. The *practitioner evidence circle* appears to value the clinical aspects of professional practice, and does little to enforce an expectation that practitioners must acquire, and then display, pre-requisite levels of cultural competency in order to be responsive in their interactions with Māori tamariki and whānau. The *family/whānau evidence circle* appears to acknowledge the importance of whānau as participants in all of the practice interactions; however it does not reflect the centrality of enabling genuine participation of whānau; of paying regard to whanaungatanga as a core construct of whānau involvement.

Figure 5.2, *He Ritenga Whaimōhio* (S. Macfarlane, 2011) which literally means ‘informed practice’, is a culturally responsive EBP framework that is reflective of three concepts that are highly regarded by Māori; tika, pono and aroha. This

framework shows how these three concepts are able to permeate and broaden the parameters of each of the three current evidence circles, so as to facilitate the inclusion of Māori cultural evidences. Te ao Māori and Te Tiriti o Waitangi surround all three circles, so as to remind professionals who are working with Māori of the importance of Māori worldview perspectives, and the three principles inherent in the Treaty.

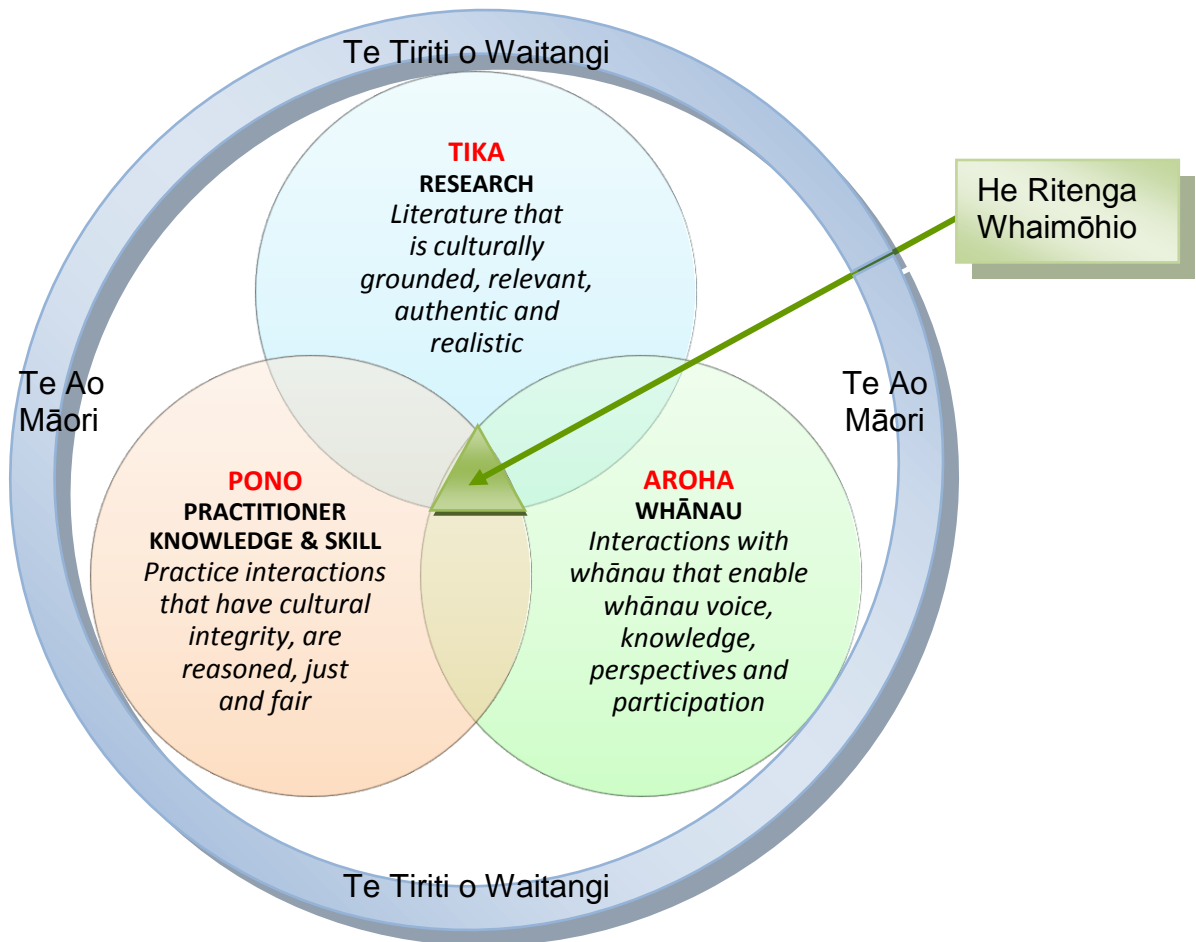


Figure 5.2: He Ritenga Whaimōhio: Culturally responsive EBP (S, Macfarlane, 2011)

5.9.3 HE ARA TŌTIKA: A FRAMEWORK TO INFORM RESEARCH, POLICY AND PRACTICE

In chapter two, a conventional policy development diagram (Figure 2.4) was presented, to depict how policy is generally developed as a pre-cursor to informing and reshaping professional practice approaches. The process moves

through four stages; from the identification of an issue or problem, to undertaking research, to developing policy, which in turn informs practice. As mentioned previously, the participants referred to tikanga Māori as being akin to policy from a kaupapa Māori perspective. They talked about tikanga remaining constant and enduring. Therefore, when considering how policy (or tikanga) might be positioned within a process of informing and reshaping professional practice from a kaupapa Māori standpoint, the following process results (see Figure 5.3 below):

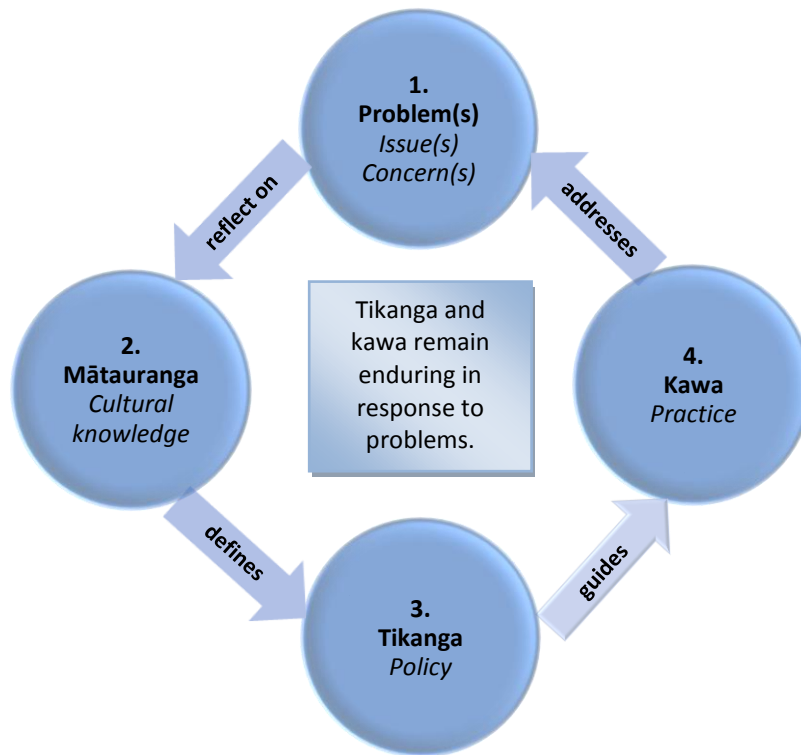


Figure 5.3: He Ara Tōtika: From practice to evidence (S. Macfarlane, 2011).

The process (once again) begins with a problem being identified, however what is subsequently initiated is a process of reflecting and drawing on mātauranga Māori (cultural knowledge and evidences) as a subjective reality, as opposed to immediately searching for new evidences. Mātauranga Māori affirms and defines tikanga Māori as the established and enduring policy that needs to guide cultural interactions. Tikanga is then implemented to guide cultural best practice, so that the initial problem is able to be responded to and ameliorated responsively. Cultural best practice is therefore perceived as being long-term, established and

embedded; not vulnerable to intermittent change. The ‘problem’ is viewed as something that is able to be managed by ‘listening to culture’. For SE professionals working with tamariki and whānau, policy needs to guide them in responsive and relevant ways by marking out what is significant, and establishing the cultural parameters and structures within which they operate. Māori cultural perspectives must influence policy development; Māori voice must be present.

The process of authority and power exerted on Māori by the dominant culture in bygone years was able to marginalise many subjective cultural realities that were (and still are) central to a Māori worldview. Many of these cultural realities continue to comprise the collective pedagogical approaches that are employed to facilitate and preserve the oral transmission of knowledge. Interestingly, many of these traditional realities have since been repackaged and actively promoted by western scholars as valid and worthwhile education practices (see Table 5.3).

Table 5.3: Back to the future best practice and evidence

Traditional Māori	New
<ul style="list-style-type: none"> • Karakia • Pepeha / whakapapa • Waiata • Pūrākau 	<ul style="list-style-type: none"> • Rote learning
<ul style="list-style-type: none"> • Poi / mau taiaha • Kapa haka • Hand games, string games 	<ul style="list-style-type: none"> • Brain gym • Sensory-motor • Kinaesthetic / tactile
<ul style="list-style-type: none"> • Whānau, hapū, iwi • Marae 	<ul style="list-style-type: none"> • Inclusion • Ecological
<ul style="list-style-type: none"> • Whanaungatanga: a fundamental concept 	<ul style="list-style-type: none"> • Relationships: central to effective teaching and learning
<ul style="list-style-type: none"> • Ako • Tuakana / teina 	<ul style="list-style-type: none"> • Cooperative learning • Peer tutoring
<ul style="list-style-type: none"> • Hui whakatika • Traditional Māori discipline 	<ul style="list-style-type: none"> • Restorative practices
<ul style="list-style-type: none"> • Marae-based learning 	<ul style="list-style-type: none"> • Modelling

Two differing views about how policy is derived and developed have been highlighted in this study. From a kaupapa Māori perspective, the mandated tikanga (policy) of the organisation is derived from a different context, and is therefore frequently in conflict with tikanga Māori; instantiated policies that guide the lived realities, interactions and processes that transpire when Māori come together. This creates ongoing conflicts and tensions for Māori professionals within SE who are working with Māori tamariki and whānau, as the organisational tikanga is regularly at odds with how culturally responsive evidence based practice is known to be operationalised by Māori, and for Māori.

Once again, it is crucial that any power imbalances that exist at all levels of critical decision making in SE are addressed, so as to enable Māori leadership of, and input into, problem identification, research design and policy development. Each of the four junctures depicted in Figures 2.4 and 5.3 need to include Māori thinking and knowledge so that the policies that are developed to guide SE practice are culturally congruent and relevant for Māori.

5.9.4 HE POUTAMA WHAKAMANA: A FRAMEWORK TO GUIDE CULTURAL COMPETENCY

The participants discussed the importance of SE professionals having rangatiratanga; being self-aware, knowing themselves first and foremost, and being comfortable in their own culture. They saw this as being a necessary precursor to the development of cultural competency. Māori have always preferred to use the visual metaphor of the poutama (a series of steps) that represents a journey of growth and development in order to attain greater knowledge and understanding. Based on the data that was provided by the participants, *He Poutama Whakamana: A framework to guide cultural competency* (S. Macfarlane, 2011), was refined to guide and support the development of cultural competency (see Figure 5.4).

<p>Māramatanga – Integrating and applying new learning and knowledge</p> <p>The ability to articulate, integrate and apply Māori-specific cultural knowledge and understanding in practice</p> <ul style="list-style-type: none"> • accessing on-going and appropriate mentorship (advice, guidance and supervision) to ensure cultural safety • applying the Tiriti o Waitangi principles (partnership, protection, participation) in professional practice • demonstrating the application and integration of kaupapa Māori approaches, frameworks, models, and programmes to consultation, assessment, analysis, and programme planning / intervention 	<p>Māramatanga Experience:</p>
<p>Mātauranga – Exploring and enhancing new learning and knowledge</p> <p>The ability to identify, interrogate and interact with Māori-specific cultural aspects, key concepts and new knowledge</p> <ul style="list-style-type: none"> • identifying one's own learning needs, and seeking opportunities to undertake professional learning and development • understand the impact of the three Tiriti o Waitangi principles (partnership, protection, participation) on professional practice • exploring and learning about kaupapa Māori approaches, frameworks, models, and programmes (eg: Te Whare Tapa Whā, Te Pikinga ki Runga, The Educultural Wheel..) 	<p>Mātauranga Exploration:</p>
<p>Mōhiotanga – Having a desire to explore new learning and knowledge</p> <p>Te Tīmatanga – The ability to embrace and explore new learning</p> <ul style="list-style-type: none"> • understanding the place of Te Tiriti o Waitangi as the founding document of Aotearoa New Zealand • having an awareness of one's own cultural identity, values, beliefs, practices, behaviours, and assumptions • accepting diversity: exploring and reflecting on differences and similarities; being aware that one's own cultural realities, perspectives, approaches and frameworks may be different from others' 	<p>Mōhiotanga Exposure:</p>

Figure 5.4: He Poutama Whakamana: A framework to guide cultural competency (S, Macfarlane, 2011)

The poutama starts at step one (mōhiotanga), with professionals needing to have an open mind and a desire to explore new learning and knowledge. This step requires professionals to be displaying rangatiratanga as a precursor to embarking on a journey of cultural growth. Step two involves moving on to actively exploring and enhancing new learning and knowledge (mātauranga). This requires professionals to start identifying their own learning needs, and to seek opportunities to undertake professional learning and development. Step three is the stage of enlightenment (māramatanga), and it is where professionals begin to integrate and apply their new learning and knowledge into professional practice. When professionals have attained māramatanga they are aware of the significance of the three principles of Te Tiriti o Waitangi; they are facilitating whanaungatanga in their practice; they are interacting with literature, knowledge and evidence that is culturally relevant to Māori; and they are also utilising kaupapa Māori models and frameworks in their practice.

5.9.5 TE PIKINGA KI RUNGA: RAISING POSSIBILITIES. A TREATY-BASED FRAMEWORK FOR SPECIAL EDUCATORS

Te Pikinga ki Runga (Macfarlane, 2009) is a framework that promotes the notion of 'raising possibilities', and is intended to guide special education professionals in their interactions when working with Māori tamariki and their whānau. The framework was originally developed to facilitate work with Māori ākonga (learners) who are exhibiting severe and challenging behaviours in education settings and are therefore at risk of educational underachievement - or even failure. However, it has become increasingly clear that education practitioners are able to use it for a range of purposes and within various contexts.

It needs to be stated that the framework is not a recipe for 'fixing up' the particular situation or individual. Rather, it is a framework that is intended to raise the hopes and potential for Māori learners as they grapple with learning, socialisation, peer interactions and - in some cases - the very essence of their own cultural identity. In response to these realities, it was decided when developing the framework, that the intervention strategies that result from its application should be guided by the three fundamental human rights principles, which sit at the very heart of our bicultural society in Aotearoa New Zealand; the three principles of Te Tiriti o Waitangi.

Principle 1 - Partnership: Whānau is at the core of this principle. Under the heading of 'huakina mai' (opening doorways), *Te Pikinga ki Runga* includes a range of dimensions that are necessary in facilitating effective partnerships with whānau and the home environment.

Principle 2 – Protection: The tamaiti is at the core of this principle. It acknowledges the importance of protecting and enhancing self-concept and cultural identity by utilising strengths-based and holistic approaches to respond to overall health and wellbeing.

Principle 3 – Participation: The tamaiti, as a member of and contributor to a learning ecology, is once again at the core of this principle. Participation promotes the notion that the learning environment (which includes the culture of the context and the relevance of the curriculum content) needs to be inclusive of and responsive to the social, cultural and educational needs of the ākonga.

Te Pikinga ki Runga (Figure 5.5 below), is appreciative of the impact of engaging with whānau and the home environment; responsive to the holistic wellbeing of the tamaiti; and cognisant of the need for inclusive and responsive education ecologies. It seeks to untangle some of the intricacies for SE professionals in their work with tamariki Māori, and indeed, with all children and their whānau.

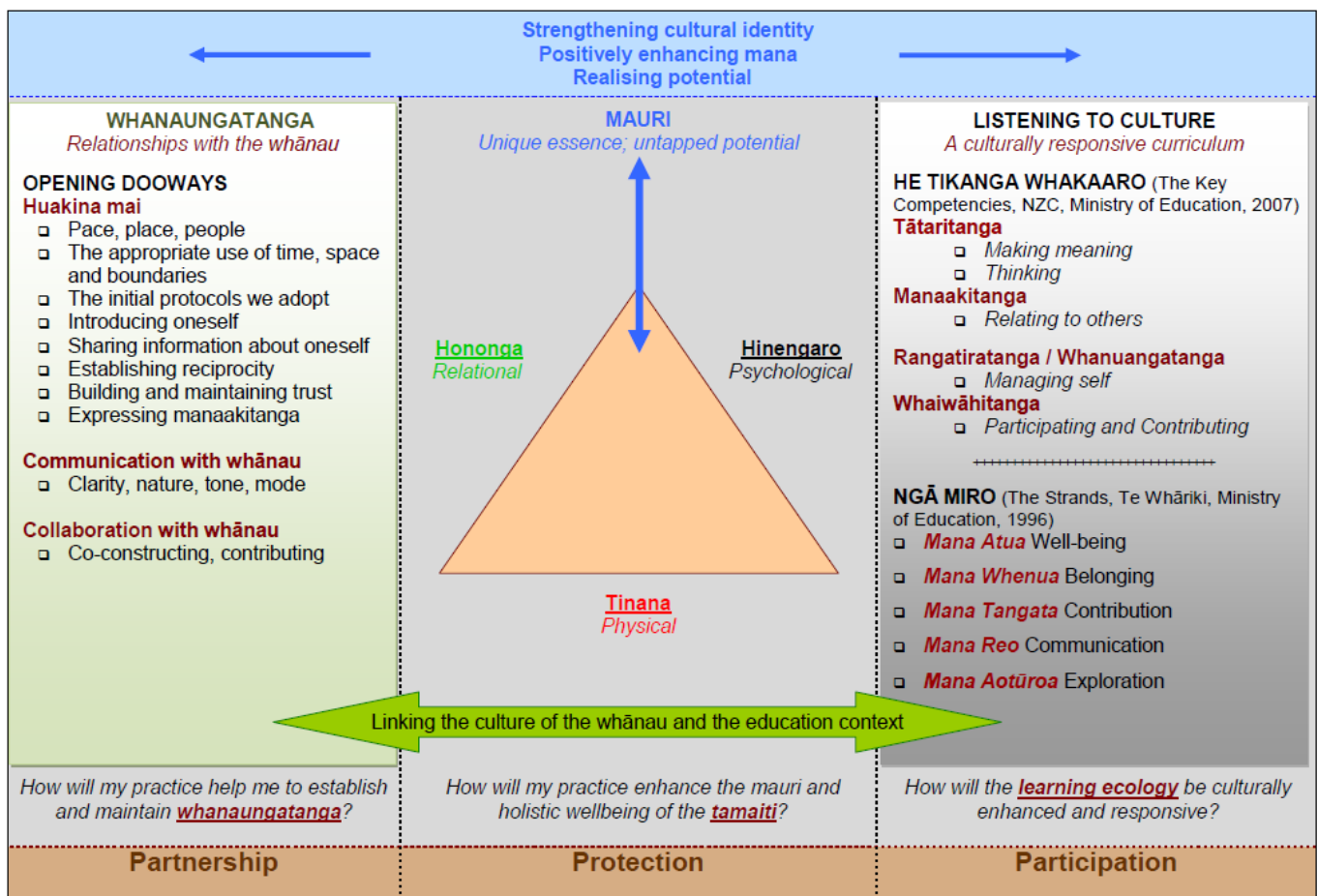


Figure 5.5: Te Pikinga ki Runga: Raising possibilities.
A Treaty-based framework for special educators
(Macfarlane, 2009)

Holistic frameworks that have been promoted by Durie (1994b, 1999), Irwin (1984), and Pere (1991) were drawn on (under principle two; protection) to bring together four key domains that were deemed relevant to an educational approach to tamariki wholeness and wellbeing. Three of these domains (hononga, hinengaro and tinana) comprise the core triangular configuration, with a pervading and emanating fourth domain - mauri (unique essence; untapped potential) - completing the formation. Mauri is both integral to, and an outcome of, all four domains working effectively together.

To assist SE practitioners in understanding the four holistic domains in greater detail, each one has been broken down further into three sub-dimensions, resulting in 12 dimensions in total. These are depicted in a grid affectionately known as *Te Huia* (see Table 5.4 below); a name that was gifted to the author by a kuia who participated in a special education seminar where the thinking behind *Te Pikinga ki Runga* was initially being shared. For her, the 12 dimensions of this grid metaphorically represented the 12 prized tail feathers of the now extinct huia bird. If, she explained, we do not protect or care for these feathers (her metaphor for Māori tamariki), then we may also risk their unnecessary demise.

The *Te Huia* dimension grid is further supported by a set of reflective prompt questions that practitioners are able to consider when implementing *Te Pikinga ki Runga*. Each of the four holistic domains includes six reflective questions that are intended to stimulate deeper thinking and provide further direction for practitioners who are working with Māori tamariki and whānau. The prompt questions that are provided are not intended to denote a definitive or complete list. There may be other reflections that practitioners need to take into account for a particular tamaiti or specific situation, however the ones that are offered are deemed to be of general importance.

Table 5.4: Te Huia: Protecting the holistic wellbeing of the tamaiti (Macfarlane, 2009)

Dimensions	Domains			
	Hononga (Relational aspects)	Hinengaro (Psychological aspects)	Tinana: (Physical aspects)	MAURI (Unique essence)
	Whānau <i>Interdependence and connectedness</i>	Motivation: <i>Inspiration and drive</i>	Demeanour: <i>Appearance and body language</i>	Cultural identity: <i>Pride and security</i>
	Whenua <i>Kinship and belonging</i>	Emotions: <i>Thoughts and feelings</i>	Energy levels: <i>Alertness and zeal</i>	Attitude and spirit: <i>Manner and disposition</i>
	Friendships <i>Cooperation and empathy</i>	Cognition: <i>Learning and understanding</i>	Physical safety: <i>Respect for self and others</i>	Potential: <i>Courage and confidence</i>

Reflective questions to inform practice and planning

Domain	Reflective questions
Hononga: Relational aspects with and within the whānau, and with others <i>Consider how planning will strengthen relationships so as to maximise special qualities and potential</i>	<ul style="list-style-type: none"> □ How strong are whānau relationships ... connectedness to whānau? □ How strong are the student's connections to / relationships with others (whānau whanui, hapū, iwi...)? □ How is the student's position in the whānau being acknowledged (ie: the eldest, youngest, only son...)? □ How strong are the student's connections to / relationships with places (papa kāinga, marae, whenua...)? □ Whānau whanui....how might wider whānau contribute or feature? □ How strong (positive) are the student's relationships with key others (peers, teachers...)?
Hinengaro: Psychological aspects thoughts and feelings, learning <i>Consider how planning will enhance motivation, thoughts and feelings so as to maximise confidence</i>	<ul style="list-style-type: none"> □ What are the things that inspire and motivate the student? □ How are the student's emotions (verbally, non-verbally) displayed / expressed? □ How respectful is the student of others' thoughts and feelings? □ Does the student understand what others are communicating to him / her? □ What might be the barrier(s) to the student's engagement and participation in learning activities? □ How might this be impacting on enjoyment, learning and achievement - and reaching potential?
Tinana: Physical aspects demeanour, physical health and wellbeing <i>Consider how planning will elevate energy, alertness and vigour so as to maximise wellbeing</i>	<ul style="list-style-type: none"> □ How is the student's 'ahua' (demeanour, appearance) – how does the student 'look'? □ What messages might the student be expressing by way of body language? □ What are the student's energy levels like? □ How alert is the student / does the student appear to be? □ Are others respecting the student's personal space? □ Is the student respecting others' personal space?
Mauri: Unique essence cultural identity, attitude, potential <i>Consider how planning will maximise the expression of special qualities and potential</i>	<ul style="list-style-type: none"> □ How is cultural identity being supported and strengthened by others (education setting, teachers, peers,)? □ How is meaning derived from the student's name? □ How might self concept be affecting the student's attitude – ie: responses to others, manner, outlook? □ How might motivation and mana be enhanced and uplifted? □ What opportunities are being provided which enable positive choices to be made? □ How can the student be supported to build confidence and strengthen resilience?

Further information explaining how the *Te Pikinga ki Runga* framework is able to be implemented in practice is available by accessing two publications. In a journal article entitled; *Te Pikinga ki Runga: Raising possibilities* (Macfarlane, 2009), a comprehensive case study is provided that illuminates how the framework was applied to support a Māori learner in a school setting who was referred to SE for behavioural support. In a book chapter entitled; *Diversity and inclusion in early childhood education: A bicultural approach to engaging Māori potential*, Macfarlane and Macfarlane (2012) describe how the framework is able to be drawn on to facilitate inclusion and wellbeing for Māori tamariki who attend early childhood settings.

5.10 SUMMARY

In this penultimate chapter, the six key messages that emanated from the research interactions have served as a focus, from which links back to the original research questions and the literature have been made, and a series of frameworks presented. When attempting to define the key characteristics of the two research constructs (culturally responsive practice, and evidence based practice), the participants were more comfortable and familiar with the former, as it was a term that they regularly encountered in their work, and which resonated for them, as Māori. According to them, cultural responsiveness is at the essence of being Māori; it is what Māori do as a natural part of being Māori, which means thinking and doing things in kaupapa Māori ways - which also includes catering for spiritual needs (Durie, 1994; Ratima, 2001). The research participants stated that cultural responsiveness is not a static, compartmentalised approach or prescriptive service that a practitioner is simply able to access and uplift when working with Māori tamariki and whānau. The focus group participants described it as being an invisible and protective korowai (cloak) adorned with wairuatanga (spirituality), kaitiakitanga, rangatiratanga, mōhio tangā, mātauranga, and māramatanga. Each strand of this metaphorical korowai was portrayed by them as having significance, being constructed from the threads of kōrero, whakapapa, waiata, and karakia; evidences that Māori value highly. The participants talked about the whatu (woven) patterns of the korowai representing the diversity of experiences and conversations that are regularly encountered by Māori.

The eclectic blending of te ao Māori and te ao whānui was described by the participants as being an enabler which allowed them to move in and out of the past, present and future with relative ease; always seeking to construct knowledge and understanding, and legitimate multiple voices and connections. This blending was described by the kaumātua as something 'uniquely indigenous', given the innate synchronicity that indigenous cultures have with the celestial world to which they aspire, the material world in which they live, and the world after death that unites them with those who have passed on (Aluli-Meyer,

2001, 2008). In that way, the kaumātua believed that Māori are able to remain grounded in who they are in the contemporary world; to access western based knowledges and practices as and when required, as this further enhances and validates Māori practices as genuine and unique. In this sense, he described kaupapa Māori practices and evidences as being central; not at risk of being 'othered' or simply being an appendage to a western 'norm' (Aluli-Meyer, 2001).

It was the participants' view that the two research constructs should not be mutually exclusive. They alleged that it was important to not differentiate to any significant degree between them, as both needed to comprise an overall set of fundamental kaupapa Māori characteristics in order to be of any real benefit to Māori. The participants resoundingly agreed that any practice that is deemed by SE to be 'evidence based' must also be proven to be culturally responsive to and for Māori; that evidence based practice must always be informed by relevant research, cultural evidences and realities that emanate from mātauranga Māori. Conversely, the participants stated that any practice that is deemed by Māori to be culturally responsive will have been informed by relevant research, cultural evidences and realities that emanate from – or are congruent with - mātauranga Māori, and must therefore be regarded as evidence based from a kaupapa Māori perspective.

Like the strands of a protective korowai, the five frameworks that have been presented in this chapter are mutually interconnected and woven together by way of mātauranga and kaupapa Māori. When represented as a collective, they comprise an holistic and culturally informed synergy that is able to adorn and enhance special education research, policy and practice. As a protective korowai, the frameworks jointly encompass and reflect - as whatu patterns - all of the six threads that emerged in the participants' research messages. In the next (and final) chapter, a set of considerations that have been informed by the richness of the research information will be offered in response to the three original research questions.

CHAPTER SIX

Manuka takoto,
Kawea ake

Take up the challenge,
That has been laid down before you

6. KUPU WHAKATEPE: CONCLUSION; FUTURE DIRECTIONS

6.1 INTRODUCTION

Macfarlane (2003) reminds educational professionals to pay due regard to alternatives to conventional western knowledge. This includes having a willingness to embrace new knowledge and learning, of having an awareness of more than one perspective, and of focusing on processes (how things are done), as well as outcomes (what needs to be achieved). In 1999, Manuka Henare also alerted educational professionals to the importance of valuing and holding on to Māori cultural imperatives. His comments drew from, and reiterated, the words that were spoken by the first Māori woman to ever graduate from a New Zealand university with a degree; Dame Mira Szaszy. Dame Mira, whose speech was captured by Rogers and Simpson (1993), spoke to the 1993 Māori graduands' capping ceremony at Victoria University of Wellington, and offered an ethical response to the contemporary world, claiming that the essence of being Māori was able to be found in ancestral cultural values:

...what we need in essence is a new Māori humanism, that is, a humanism based on ancient values but versed in contemporary idiom. Our current humanism does not seem to have found its balance – with the rich lurching forward, disposing of their cultural roots and becoming rootless, and the poor, particularly unemployed, becoming poorer without even the sustenance of cultural or spiritual strengths. (p. 7)

The challenge that was issued by Dame Mira almost 20 years ago in 1993, is not unlike the challenge that is now being laid down before SE; one that has emerged out of the rich information that was contributed by the research participants in this study. By way of two research questions, the participants were asked to determine – from a Māori perspective - the key characteristics of two commonly espoused SE constructs; those of *evidence based practice*, and *culturally responsive practice*. They identified six key characteristics that they perceived to be common to both, namely:

1. **Mātauranga Māori:** The centrality of Māori knowledge
2. **Whanaungatanga:** The centrality of relationships
3. **Rangatiratanga:** The centrality of self awareness
4. **Research in context:** The centrality of relevance
5. **Honouring the Treaty:** The centrality of power-sharing
6. **Cultural competency:** The centrality of enabling potential

These characteristics have enabled a series of functional considerations to be offered to SE, as a pathway to achieving culturally responsive evidence based special education services. Such services need to be developed and operationalised with thoughtful attention to the myriad of ways that aspects of culture are able to be encoded into the basic structures and ethos of the organisation (Banks, 2004). Primarily, the considerations require SE decision makers to desist from being fearful or dismissive of Māori knowledge, evidences, perspectives and approaches, and enable Māori to lead and source responses to their own issues from within the evidences that have meaning and relevance to Māori.

6.2 LIMITATIONS

Although the study sample was not particularly large, it was an ample and in-depth enquiry. The data represents the perceptions of 18 participants, all of whom are adults. It would therefore be useful to gain a wider perspective that is

also reflective of the views of Māori tamariki who have received SE support. The study is also particular to Māori and therefore may not be generalised to other indigenous groups who may have their own ideas about what constitutes culturally responsive evidence based special education services. It is also education focused, and so may not be wholly applicable to other social service sectors; these organisations would need to investigate these two constructs as they apply in those particular contexts.

6.3 CONSIDERATIONS

Based on the data that was gathered and analysed, Figure 6.1 (adapted from Banks, 2004) is offered as a visual representation of four overarching focus areas that are regarded as being significant for SE to address if the information gathered by way of this study are to be actualised. These focus areas encapsulate the six key characteristics that were identified by the participants (listed above).

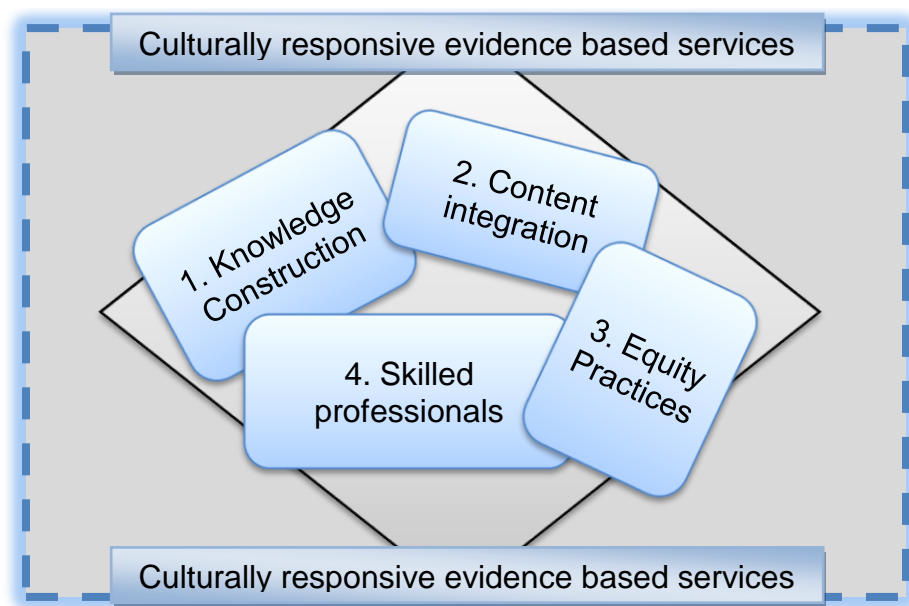


Figure 6.1: Achieving culturally responsive evidence based services

The focus areas are now expanded on individually, with a rationale and a response being offered for each one as to **why** and **how** they should be adopted and infused into the core business of SE.

6.3.1 DIMENSION 1: KNOWLEDGE CONSTRUCTION; GROWING THE EVIDENCE BASE

‘Knowledge construction’ is about actively building on and growing the evidence base. This focus area requires SE to carefully consider if Māori knowledge is genuinely being utilised to inform the functioning of the organisation, or if it is merely an optional add-on to knowledge that has been derived in an irrelevant manner, with dissimilar people, from extraneous contexts. SE must therefore be concerned about what knowledge and whose knowledge is valued. This necessitates ongoing and critical reflection about how particular knowledge has been constructed, with whom, and the context from which it has been gathered. **Research in context** (the centrality of relevance) is therefore fundamental to the area of knowledge construction. This demands that SE actively funds, commissions, and draws from research that has been undertaken in contexts that are relevant and meaningful to Māori, so that the knowledge that is constructed is authentically derived, and is reflective of the cultural realities, evidences and perspectives that are significant and important to Māori. Knowledge construction must resoundingly comprise and echo Māori voice. To that end, smaller-scale research enquiries that are able to be replicated across relevant cultural contexts are advocated. These studies need to be guided by research questions that are deemed important by, to and for Māori, and also draw from evidences that emanate from practice interactions that are reflective of kaupapa Māori philosophy.

6.3.2 DIMENSION 2: CONTENT INTEGRATION; EMBEDDING THE EVIDENCE

‘Content integration’ is the process of introducing, integrating and embedding culturally-relevant content, programmes and practice approaches in organisational core business. This focus area is responsive to **mātauranga Māori** (the centrality of Māori knowledge) and includes drawing from knowledge that has been constructed authentically by way of kaupapa Māori concepts, approaches, models and frameworks in professional practice interactions. Acknowledging and instantiating the pivotal role of **whanaungatanga** (the centrality of relationships) is a principal example that is strongly advocated.

Throughout this study, the concept of whanaungatanga has been highlighted as critical to professional practice interactions with Māori tamariki and whānau throughout the service pathway, as it facilitates greater awareness, understanding and connectedness to be achieved between the professional and the client.

6.3.3 DIMENSION 3: EQUITY PRACTICES; SHARING POWER

‘Equity practices’ is about ensuring that the three principles of Te Tiriti o Waitangi are fundamental to, and applied by, SE. This focus area is responsive to **honouring the Treaty** (the centrality of power sharing) within and across all levels of the organisation; in decision making processes, systems and structures, policy development, the recruitment of staff, and the equitable resourcing funding of research initiatives and programmes. The notion of ‘equity’ (as opposed to ‘equality’) needs to be endorsed and upheld in relation to achieving the strategic goals that the organisation has for Māori education. Equity promotes fairness, justice and autonomy for Māori; equality perpetuates the assimilation and integration of Māori into an irrelevant and one-size-fits-all sphere. It is deemed timely to phase out the ‘rātou-mātou’ (them-and-us) methodology, and phase in a ‘tātou’ (all-of-us) approach; one which is inclusive, equitable and balanced, and therefore values uniqueness and diversity. Māori-for-Māori SE service delivery options are also keenly promoted under this focus area, so that service provision has the capacity to extend into Māori medium contexts where te reo and tikanga Māori are central to the kaupapa.

6.3.4 DIMENSION 4: SKILLED PROFESSIONALS; GROWING CAPABILITY

‘Skilled professionals’ is about being responsive to the concepts of **rangatiratanga** (the centrality of self awareness) and **cultural competency** (the centrality of enabling potential). This focus area promotes the view that skilled professionals are those who are confident, open-minded, reflective and self aware. They understand and challenge their own cultural biases and assumptions, and actively search for opportunities to enhance and develop their

cultural knowledge and competency. Skilled professionals seek to understand and integrate kaupapa Māori theory into their professional practice. They are eager to promote contextual relevance, and they insist on pedagogical effectiveness. Skilled professionals are also keen to access professional learning and development that is culturally relevant, and they are accountable by way of organisational support structures that are aligned to a set of culturally-oriented competencies. Professional learning and development pathways, and performance management and appraisal processes that attest to cultural competency development, are organisational support structures that are central to this dimension being instantiated.

6.3 FURTHER RESEARCH

There is an urgent need for Māori-specific solution-focussed research projects to be actively commissioned by SE. These projects need to be Māori lead, and undertaken in contexts that are pertinent and meaningful to Māori. Small scale initiatives that are carried out more frequently have the capacity to grow a purposeful research evidence base for Māori in the area of culturally responsive special education practice. Targetted investigations that are able to capture culturally relevant models of good practice - those that draw from and are reflective of the rich evidences that emanate out of mātauranga Māori - are needed without delay. All research activities need to reflect the aspirational goals that whānau have for their tamariki.

6.4 SUMMARY

Special education practice derives much of its philosophy and content from western psychology; thinking and subject matter that is universally subscribed to in a frequently irrelevant manner (Nikora, 2005). Many educational professionals are attracted to psychology and specialist teaching because they want to make a difference to the lives of Māori tamariki and whānau who are referred for special education support. They want to explore and understand learning and behavioural challenges, cultural and identity, health and wellbeing, childrearing

practices, child development, and social justice; and they want to know about these things because they are relevant, important and sometimes challenging to the everyday lives of Māori. Their understanding however, is complicated by an ideology that has an unhealthy fixation on the culturally defined and resolutely individualistic psychological paradigm that has emerged from North America and that presently dominates professional practice philosophy. This continued fixation and blind acceptance has the potential to be harmful to Māori tamariki and whānau.

A change to this entrenched position is urgently required. It seems appropriate that the philosophy inherent in western psychology be viewed as simply one stream of consciousness amongst many, with greater investment going into valuing indigenous (Māori) evidences and perceptions; acuties that are more concerned with assessing, analysing and responding authentically to Māori tamariki and whānau, rather than simply diagnosing, measuring and labelling people and issues through a clouded and unrelated western lens. Nikora (2005) contends that the problem is not simply the dearth of Māori knowledge and evidence in professional practice, but also the inequitable Māori presence within the deconstruction and reconstruction of a dominant scientific paradigm. It may well be argued that Māori presence creates space for challenge and contest, but it also has the potential to inflict more visible dominance and marginalisation if change is not proactively promoted and forthcoming: a double-edged sword that Māori would prefer to live without.

A reluctance to attend to the key components of culturally responsive evidence based special education services in any meaningful and relevant way is the action of an establishment avoiding liability, which is reflective of a risk-averse organisation. The outcome will be risk-averse special education professionals who are ignorant of real world problems, and who remain bereft of the necessary cultural knowledge, skills and supports that are central to making a positive difference for Māori tamariki and whānau. Many special education professionals

may maintain a tidy file, write wonderful case notes and produce impressive reports; but are they doing work that is relevant and of real value to Māori? Will their professional interventions actually make the positive difference that is needed?

The *whakapapa* of this study espouses a chronicle which has captured the accounts and narratives of the research participants. Their realities have created a foundation of meaning through which others are able to come into a relationship with te ao Māori. Through *mihi whakatauki*, the richness and mana of mātauranga Māori has been encountered and respectfully acknowledged. The process of *whanaungatanga* has enabled connections to be found between people and perspectives. These connections have illuminated a pathway forward; one that is directed toward equity, honour and partnership. By way of the three cultural constructs that have threaded throughout this thesis, the participants have dually laid down an unconditional koha (gift; contribution), and a poignant wero (challenge) to the education sector of Aotearoa New Zealand. The status quo needs to change. Culturally responsive evidence based special education services are not only desirable; they are necessary.

Me haere whakamua tātou.

Let us move forward together.

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Glossary

ahi kā	the people behind the scenes: recognition of the knowledge and contributions of the people who maintain the 'home fires'
ahua	appearance; demeanour
ako	Māori pedagogy; teaching and learning as reciprocal and connected concepts
ākonga	learner(s)
ao	world; worldview
Aoraki	the original (Māori) name for Mount Cook: the highest mountain in Aotearoa New Zealand
Aotearoa	literally means 'the land of the long white cloud'; the original indigenous Māori name for New Zealand
ara	path; pathway
arotakenga	evaluation; critique; review
arotakenga momo tuhinga	literature review
haere	move
hapū	sub-tribe(s); kinship group(s)
Hawaiki	ancient homeland from whence Māori came to settle Aotearoa
he	a; some
He Ara Tōtika	a culturally responsive framework to guide research and policy development; literally means 'the right pathway'
He Poutama Whakamana	a culturally responsive framework to guide the development of cultural competency; literally means 'steps to empowerment'

He Ritenga Whaimōhio	a culturally responsive framework to guide evidence based practice for Māori; literally means 'informed practice'
hinengaro	the mind; thought and feelings; awareness
hoa (e hoa)	friend
hōhā	annoying; annoyed; fed up; boring; bored
hokingā	return
hononga	connection, union, network, relationship
huakina mai	to open; to uncover; a term which is used as a metaphor for opening doorways to enable others to come in
hui	meeting; conference
hui whakatika	meeting or conference to put matters to right; a restorative conference
huia	an extinct native bird; known for its distinctive tail feathers
iwi	tribe(s); large group(s) of many people who are descended from a common ancestor
ka	particle used before a verb
Ka Hikitia	The Ministry of Education Māori Education Strategy; ka hikitia literally means 'to step up; to lengthen one's stride'
kai	food; nourishment
Kaitakawaenga	a Māori cultural leader and advisor who often co-works with other professionals in SE in order to engage whānau
kaitiakitanga	guardianship; protection
kanohi	face

kanohi ki te kanohi	face to face
kanohi kitea	literally means 'the seen face'; being seen; being visible
kapa haka	Māori performing cultural group
karakia	prayer; incantation; blessing
kaumātua	senior Māori person; someone who is wise and has status amongst Māori
kaupapa	topic(s); policy/policies; matter(s); theme(s)
kaupapa Māori	Māori ideology, Māori principles; Māori philosophy
kete	basket(s)
ki	to; into; towards
koha	gift; present; offering; donation; contribution
kōhanga	nest; nursery
kōhanga reo	Māori medium language immersion nests / nurseries / centres for pre-school children
kōrero	talk; talking; speak; speaking; conversation
koretake	useless; ineffective; no good
Koro	a senior Māori man; grandfather
korowai	cloak; usually adorned with feathers
kuia	a senior Māori woman; grandmother
kupu	word(s)
kupu whakatepe	concluding words
kura	school
kura kaupapa Māori	Māori medium language immersion schools
mahi	work; job; task

mai rānō	ever since; forever; from long ago; from way back
Māori	the indigenous people of Aotearoa New Zealand
Māoritanga	the views that Māori hold about ultimate reality in order to construct meaning; the essence of being, thinking and feeling 'Māori'
mamae	pain; hurt; sadness
mana	status; prestige; dignity; esteem; authority; influence
manaaki	to care for; to look after; to provide hospitality
manaakitanga	the ethic of care; caring for others
mana aotūroa	exploration; exploring
mana atua	wellbeing
mana reo	communication
mana tangata	contribution; contributing
mana whenua	belonging; also a term used to indicate power and rights associated with possession and occupation of tribal land
manuhiri	visitors; people from away; guests
mapuna	treasure; special; precious (a term usually accorded to a person)
marae	a traditional community village, including a courtyard, buildings and cemetery
marae atea	the safe space in front of the traditional meeting house on the marae where people come together and debate issues
māramatanga	enlightenment
matapakinga	discussion

mātāpono	methodology; principle
mātauranga	knowledge
mātauranga Māori	Māori knowledge
mātou	those people and me (three or more)
mau taiaha	the art of using a long weapon of hard wood with one end carved
maumahara	remember; recollect
mauri	unique essence; untapped potential
mau-taiaha	traditional Māori weaponry
me	and; denotes an intention
mihi / mihimihi	greet; welcome; acknowledge; pay tribute
mihi whakatau	process of initiation and welcome
miro	thread; strand
mōhiotanga	awareness
mokemoke	lonely; alone
mokopuna	grandchild; grandchildren
momo	type; category
mua	the past; in front of
muri	the future; behind
nei	particle used to give emphasis to a statement
ngā	the (plural)
noho	stay; remain; settle; sit
noho marae	staying at the marae; sleeping at the marae
o	of
Pākehā	New Zealander of European descent; new settler to Aotearoa New Zealand
pakeke	mature; adult
pakiwaitara	legends; stories

papa kāinga	original home; home base; village
pātai	question; questions
pepeha	tribal saying or proverb about a tribe
pikinga	to ascend; to raise
poi	a light ball on a string of varying length which is swung or twirled rhythmically
pono	being fair and just; working with integrity and honesty; doing things properly
Pouhikiahurea	Māori-specific leadership position within SE that focuses on supporting professionals to develop their cultural competence
poutama	a series of steps; a visual metaphor that represents a journey of growth and development in order to attain greater knowledge and understanding
Pouwhirinaki	Resource Teacher who is Māori, who works in Māori immersion settings and specialises in learning and behaviour
pōwhiri	traditional and formal welcome extended to visitors that is normally held on a marae.
pūrakau	legends; myths; stories
puta	emerge
pūtake	base; baseline
pūtea	funding; resourcing
rangahau	research
rangatahi	youth; young person/people
rangatiratanga	self efficacy; self awareness; autonomy
rāranga	to weave; to plait (baskets; mats, etc)
rātou	those people; them (three or more)

rauemi	resource(s); tool(s)
reo	language
ritenga	practice
roopu	group
runga	above; upwards
tamaiti	child
tamariki	children
tangata	person; people
tangata whenua	person or people of the land; the hosts; the first people
tangihanga	funeral; a time to weep and mourn
taha	side
tāonga	treasure; treasures
tapa	edge
tapu	sacred; sacredness; restriction
tātaritanga	making meaning; thinking; listening; processing information
tātou	all of us; we (three or more)
Tāua	grandmother (a term used by some iwi)
tauawhi	to embrace
tauwiwi	non-Māori; foreign people
tautoko	to support; to assist
te	the
te ao Māori	the Māori world; Māori worldview
te ao whānui	the global world; overseas
teina	younger person of the same gender
Te moana-nui-a-Kiwa	the Pacific Ocean; literally means ‘the great sea of Kiwa’
Te Pikinga ki Runga	a culturally responsive Treaty-based framework to guide special education practice; literally means ‘raising

	possibilities; ascending; aspiring upwards'
Te Pūtake o Aoraki	a culturally responsive framework to guide reflection / reflective practice; literally means 'the base of Aoraki, the mountain'
te reo Māori	the Māori language
te reo me ona tikanga Māori	Māori language and customs
te roopu rangahau	the research group
te roopu ritenga	the practice group
te roopu whānau	the family group
Te Tai Poutini	literally means 'the waters to the west'; the traditional Māori name for the west coast of the South Island; named after an ancestor named Poutini
te taha hinengaro	the psychological dimension
te taha tinana	the physical dimension
te taha wairua	the spiritual dimension
te taha whānau	the family / relational dimension
Te Tiriti o Waitangi	The Treaty of Waitangi: an agreement signed in 1840 between Māori and the Crown; the founding document of Aotearoa New Zealand
Te Whare Tapa Whā	an holistic framework depicting holistic health and wellbeing for Māori; literally means a four-sided shape
Te Whāriki	The New Zealand Early Childhood curriculum; literally means 'the woven mat / foundation'
tika	to be correct, true and accurate; doing the right thing(s)

tikanga	protocol(s); custom(s); procedure(s) method(s); way(s)
tikanga Māori	Māori protocol(s), customs(s), procedure(s), method(s), way(s)
timatanga	beginning; start
timatanga kōrero	introduction
tinana	the body; physical
tino rangatiratanga	self determination; autonomy
tiriti	treaty
titiro	look; looking
tō tātou	our
Tō Tātou Waka	a framework that depicts a bicultural blending of the clinical and cultural aspects of professional practice
tōtika	to be straight; correct; right
tuakana	older person of the same gender
tuakana / teina	a relationship where an older (more experienced) person works with and helps a younger (less experienced) person
tuhinga	text; document
tukanga	method
tūmaiatanga	self awareness
tūpuna	ancestor; ancestors
tūrangawaewae	the land or place where people walk, are connected to, and belong
waananga / wānanga	traditional learning contexts and processes
waka	canoe
waiata	song(s); singing
wairua	the soul; spirit; spiritual; quintessence

wairuatanga	spirituality
Waitangi	the place in Aotearoa New Zealand where the Treaty of Waitangi was first signed
wero	challenge
whā	four (the number)
whaikōrero	formal speech; oration
whaimōhio	becoming informed; to be informed
whaiwāhitanga	participation
whakaaro	thought(s); thinking
whakahīhi	conceited; arrogant
whakahonore	attribution(s)
whakakapi	concluding remarks that tie the key themes of a kōrero / hui together
whakamana	to honour; to enhance; to elevate
whakamoemiti	showing gratitude
whakamua	forward
whakapapa	ancestry; genealogy; heritage
whakarongo	listen; listening
whakatau	a process of welcome; of settling and establishing connections
whakataukī	proverb; saying
whakatepe	conclude; conclusion
whakatika	to put right; to restore
whakawhitiwhiti	to exchange; to alternate; back and forth
whakawhitiwhiti kōrero	an interactive and spiralling conversation
whānau	family; families
whanaungatanga	building respectful relationships
whānau whānui	extended family/families; wider family/families
whānui	broad; wide; extended

whare	house; home
whāriki	woven flax mat
whatu	weave; woven; thread(s)
whenu	focus; stream; strand
whenu Māori	Māori focus; Māori strand (in services)
whenua	land; afterbirth; source of nourishment

Appendices

Appendix 1	Information letter: Questionnaire and interview
Appendix 2	Information letter to: Questionnaire and focus group
Appendix 3	Consent form: Questionnaire and interview
Appendix 4	Consent form: Questionnaire and focus group
Appendix 5	Evidence based practice (EBP) framework
Appendix 6	Questionnaire
Appendix 7	Prompt interview questions

Appendix 1: Information letter (Questionnaire and interview)

Tena koe, Participant

Ngā mihi nui tonu ki a koe i roto i ngā tini ahuatanga o te wā.

Thank you for expressing an interest in participating in this proposed research project about culturally responsive evidence-based practice in special education, and the implications of this kaupapa for Māori. The purpose of this letter is to explain the research focus in a little more detail and to seek your formal consent to take part in this study.

This research idea emanated from an ongoing interest into how various Ministry of Education: Special Education (SE) initiatives and approaches aimed at enhancing outcomes for Māori, are actually interpreted and applied in practice. Two examples include *culturally responsive services* and *evidence based practice*. While both of these are commendable as discourses in special education, it could be argued that differing interpretations exist, due to the influences of culturally-bound constructs, beliefs and values. I believe that it would be advantageous to gain a greater understanding of kaupapa Māori perceptions of both of these notions – to identify what are deemed to be the key kaupapa Māori components that comprise culturally responsive evidence based special education service provision.

To that end, there are two main research questions:

1. SE promotes the notion of *culturally responsive services*: What do you believe are the key components of culturally responsive service provision for Māori?
2. SE practice uses an *evidence based practice* approach. Based on the three circles framework, what do you think are the key considerations in making this framework relevant for Māori?

The ultimate goal of this research study is to draw from the key messages that participants provide, in order to inform the policies and practices that underpin

SE services that are delivered to Māori. As part of your participation in this project, you will be asked to comment on your perceptions about culturally responsive services and evidence based practice (a copy of the evidence-based practice framework currently in use within SE is attached). You will also be asked to share your experiences in your roles both within the Māori and education communities.

Your participation in the study will mean contributing to two separate activities. You will be asked to:

1. respond to a questionnaire (8 questions)
2. participate in a one-to-one interview (approximately 1 hour)

The interview will be electronically recorded, and transcribed by me. The transcripts will be made available to you so that you can comment on and/or amend any of the information that is transcribed, up until the end of the data collection phase. You will also be free to withdraw from the project at any time should you choose, and to request that your information be removed and returned to you.

As a doctoral student at the University of Canterbury, I am bound by several ethical guidelines that I would like to inform you of:

1. Informed Consent – Once you have sufficient information to make a decision, I need to collect a signed Consent Form from you in order for you to participate in this research.
2. Confidentiality – Pseudonyms will be used to protect your anonymity in this research. Individual names will not be revealed in any publication or dissemination of research findings. Personal and contextual facts that may reveal your identity will not be used or will be altered to protect your anonymity. In the information gathered from you, your identity will remain confidential to my two research supervisors, and me.
3. Right to Decline – You have the right to decline to participate in, or to withdraw from the study up until the end of the data collection phase. This

phase will end as soon as you have approved and returned your final interview transcript to the researcher. You also have the right to amend or withdraw any information that is collected from you up until the end of data collection.

4. Receipt of information – You will receive electronic and hard copies of the transcripts from your interview and will be asked to check these for accuracy. You will also be asked to check the final draft write-up of the interview for accuracy.
5. Anonymous extracts - These will be used in my thesis and in associated publications such as conference proceedings, journal articles and lectures.
6. Storage of information – All data shared would be held in a secure location and used only in ways deemed appropriate to individual participants and to the participant group as a collective.
7. Right to Complain – You have the right to complain if you have any concerns about my conduct in this research. You may direct your complaints to my principal supervisor.

Supervisor:

Contact details:

I have included a Consent Form and a self-addressed envelope in this information package. To formally indicate your willingness to participate in this research, please fill in the Consent Form and return it to me in the self-addressed envelope provided. Thank you once again for your expression of interest. Your participation is indeed valued, and I look forward to your involvement in this study. Kia tau te rangimarie.

Yours sincerely,

Sonja Macfarlane

Appendix 2: Information letter (Questionnaire and focus-group)

Tena koe, Participant

Ngā mihi nui tonu ki a koe i roto i ngā tini ahuatanga o te wā.

Thank you for expressing an interest in participating in this proposed research project about culturally responsive evidence-based practice in special education, and the implications of this kaupapa for Māori. The purpose of this letter is to explain the research focus in a little more detail and to seek your formal consent to take part in this study.

This research idea emanated from an ongoing interest into how various Ministry of Education: Special Education (SE) initiatives and approaches aimed at enhancing outcomes for Māori, are actually interpreted and applied in practice. Two examples include *culturally responsive services* and *evidence based practice*. While both of these are commendable as discourses in special education, it could be argued that differing interpretations exist, due to the influences of culturally-bound constructs, beliefs and values. I believe that it would be advantageous to gain a greater understanding of kaupapa Māori perceptions of both of these notions – to identify what are deemed to be the key kaupapa Māori components that comprise culturally responsive evidence based special education service provision.

To that end, there are two main research questions:

1. SE promotes the notion of *culturally responsive services*: What do you believe are the key components of culturally responsive service provision for Māori?
2. SE practice uses an *evidence based practice* approach. Based on the three circles framework, what do you think are the key considerations in making this framework relevant for Māori?

The ultimate goal of this research study is to draw from the key messages that participants provide, in order to inform the policies and practices that underpin SE services that are delivered to Māori. As part of your participation in this project, you will be asked to comment on your perceptions about culturally responsive services and evidence based practice (a copy of the evidence-based practice framework currently in use within SE is attached). You will also be asked to share your experiences in your roles both within the Māori and education communities.

Your participation in the study will mean contributing to two separate activities. You will be asked to:

1. respond to a questionnaire (8 questions)
2. participate in a focus-group discussion (1½ hours approx: a group of six)

The focus group discussion will be electronically recorded, and transcribed by me. The transcripts will be made available to you so that you can comment on and/or amend any of the information that is transcribed, up until the end of the data collection phase. You will also be free to withdraw from the project at any time should you choose, and to request that your information be removed and returned to you.

As a doctoral student at the University of Canterbury, I am bound by several ethical guidelines that I would like to inform you of:

1. Informed Consent – Once you have sufficient information to make a decision, I need to collect a signed Consent Form from you in order for you to participate in this research.
2. Confidentiality – Pseudonyms will be used to protect your anonymity in this research. Individual names will not be revealed in any publication or dissemination of research findings. Personal and contextual facts that may reveal your identity will not be used or will be altered to protect your anonymity. In the information gathered from you, your identity will remain confidential to my two research supervisors, and me.

8. Right to Decline – You have the right to decline to participate in, or to withdraw from the study up until the end of the data collection phase. This phase will end as soon as you have approved and returned your final focus group discussion transcript to the researcher. You also have the right to amend or withdraw any information that is collected from you up until the end of data collection.
9. Receipt of information – You will receive electronic and hard copies of the transcripts from your focus group discussion and will be asked to check these for accuracy. You will also be asked to check the final draft write-up of the focus group discussion for accuracy.
10. Anonymous extracts - These will be used in my thesis and in associated publications such as conference proceedings, journal articles and lectures.
11. Storage of information – All data shared would be held in a secure location and used only in ways deemed appropriate to individual participants and to the participant group as a collective.
12. Right to Complain – You have the right to complain if you have any concerns about my conduct in this research. You may direct your complaints to my principal supervisor.

Supervisor:

Contact details:

I have included a Consent Form and a self-addressed envelope in this information package. To formally indicate your willingness to participate in this research, please fill in the Consent Form and return it to me in the self-addressed envelope provided. Thank you once again for your expression of interest. Your participation is indeed valued, and I look forward to your involvement in this study. Kia tau te rangimarie.

Yours sincerely,

Sonja Macfarlane

Appendix 3: Consent form (Questionnaire and interview)

This is to advise that I consent to be a participant in the research project being carried out by Sonja Macfarlane, a doctoral student at the University of Canterbury.

I consent to the recording of my interview. I agree that the supply of information is voluntary and that the recording of my interview and associated material will be held at the researcher's home address.

I understand that the recorded interview will be transcribed professionally and that I will receive a copy of the transcript to check that it is accurate. I also understand that I may amend these transcripts up until the end of the data collection phase. I understand that the data collection phase will end as soon as I approve and return my final interview transcript to the researcher.

I have been informed of my right to remain anonymous and give approval to the use of a pseudonym to protect my anonymity in this research. I understand that my identity in all the information gathered about me will remain confidential to the researcher and the two research supervisors.

I agree to the use of anonymous extracts in the thesis and in associated publications such as conference proceedings, journal articles and lectures.

I understand that I am free to withdraw from the research without any redress or consequences up until the end of data collection.

I have been informed of my right to complain and understand that I can approach the senior supervisor with any concerns I may have about this research project.

Signed

Date

Appendix 4: Consent form (Questionnaire and focus group)

This is to advise that I consent to be a participant in the research project being carried out by Sonja Macfarlane, a doctoral student at the University of Canterbury.

I consent to the recording of my focus group discussion. I agree that the supply of information is voluntary and that the recording of my focus group discussion and associated material will be held at the researcher's home address.

I understand that the recorded focus group discussion will be transcribed professionally and that I will receive a copy of the transcript to check that it is accurate. I also understand that I may amend the transcript up until the end of the data collection phase. I understand that the data collection phase will end as soon as I approve and return my final focus group discussion transcript to the researcher.

I have been informed of my right to remain anonymous and give approval to the use of a pseudonym to protect my anonymity in this research. I understand that my identity in all the information gathered about me will remain confidential to the researcher and the two research supervisors.

I agree to the use of anonymous extracts in the thesis and in associated publications such as conference proceedings, journal articles and lectures.

I understand that I am free to withdraw from the research without any redress or consequences up until the end of data collection.

I have been informed of my right to complain and understand that I can approach the senior supervisor with any concerns I may have about this research project.

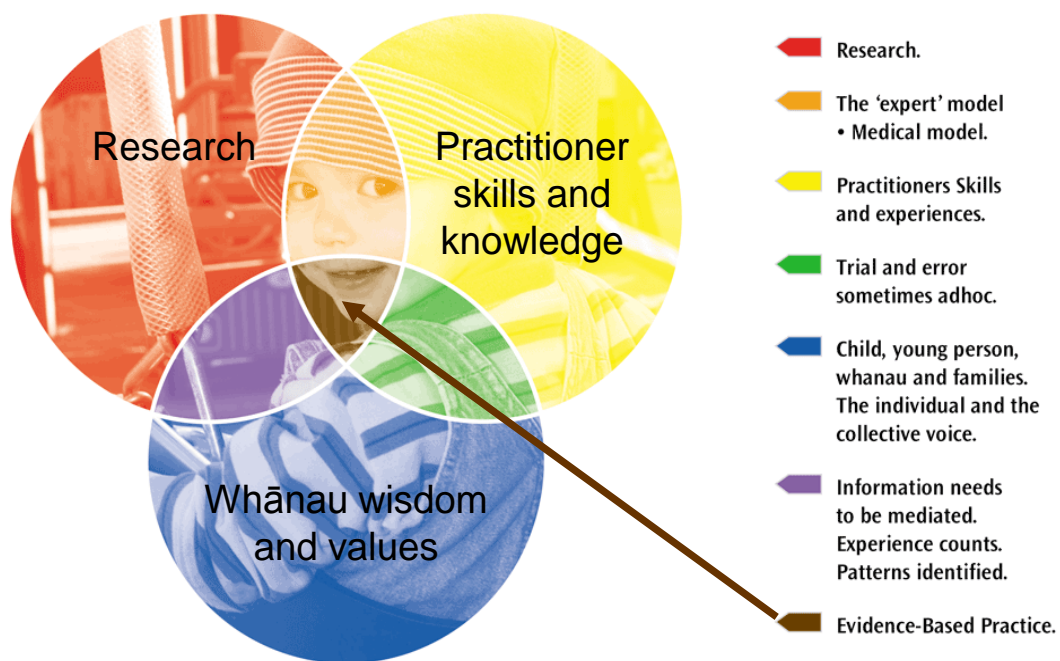
Signed

Date

Appendix 5: Evidence Based Practice (EBP) Framework

Evidence-Based Practice

What constitutes evidence?



(Bourke et al., 2005)

Appendix 6: Questionnaire

Thank you for taking the time to complete this questionnaire and return it to me. Your contributions to Māori social, cultural and educational wellbeing are well known to me and others, and have urged me to take advantage of the opportunity to draw from your expertise. Your participation in this study will certainly enrich the literature that is available to inform special education policies and practices.

1. The term “culturally responsive” is becoming widely used in today’s social context, across organisations. What does it mean to you?
2. Given your experience in special education and Māori education, what do you believe are the key components of culturally responsive service provision for Māori? What does the provision need to include? Can you list these key points?
3. If you were asked to write a brief vision statement describing what culturally responsive services meant for Māori, what would it say?

4. The three-circle Evidence Based Practice (EBP) diagram clearly describes the three domains that the Ministry of Education: Special Education believes contribute to EBP in special education. Can you comment briefly on your initial thoughts about this framework?

5. For each of the domains in the diagram, what do you believe are important special education considerations for Māori in terms of evidence specific to:
(a) **Research:**

(b) **Practice / practitioner:**

(c) **Whānau:**

6. What are the limitations of this framework for Māori?

7. What is the potential of this framework for Māori?

8. If you were to modify, add to or re-do the EBP framework what would it look like?

A large, empty rectangular box with a thin black border, intended for a drawing or written response to question 8.

Any further comments?

Ngā mihi nui ki a koe

Appendix 7: Prompt interview questions

1. *Evidence based* is a term that is frequently used in special education to describe / label / elevate particular programmes and practices. How might the meaning of this term differ (or be the same) for both treaty partners?
2. The term *evidence based* appears to imply that a programme or practice is also 'effective' ('robust') – as if these terms are synonymous. What might be some potential implications for Māori when this happens?
3. Many / most of the programmes that are offered in special education are described as being 'evidence based' – yet many Māori say they do not have a cultural 'fit' for use with Māori, and need to be adapted or enhanced. What is your view of this?
4. *Culturally responsive* is another term that has become topical in special education. How might the meaning of this term differ (or be the same) for both treaty partners?
5. As per the earlier point (3) many / most of the programmes that Māori deem to be culturally congruent and to have a cultural 'fit' for use with Māori (ie: kaupapa Māori programmes) are overlooked by the treaty partner because that describe them as not being 'evidence based'. What is your view on this?
6. If a programme is considered by Māori to be culturally responsive and appropriate for use with whānau Māori), would you describe that as being 'evidence based' from a Māori perspective – ie: should these terms mean the same thing?
7. Which of these two terms is important to get right first?
8. What roles do power and autonomy play in this kaupapa?